

A
COMFORTABLE
TREATISE,

For the reliefe of such as are afflicted in Conscience.

*Revised the sixth time, corrected,
interlaced, and enlarged in
many places*

With an Addition of sundrie
Testimonies of holy Scriptures;
whereunto the Afflicted may
resort, as to a shadow,
in the scalding heat
of Temptation.

By R. LINAKER.

Luke. 6. 21.

*Blessed are you that weep now: for
you shall laugh.*

The sixth Edition corrected and amended

LONDON,

Printed by John Hawland, for James
Folger, and are to be sold at the signe of
the Marigold in Paules Church-

yard, 1634.





The Author
to the Christian
Reader.



Ive times al-
readie, this
small Mite
of comforts
hath beene printed for
the benefit of troubled
Consciencs: and albeir
most slenderly perfor-
med, in comparison of
divers rich & complete
Treatises, which have
A 2 been

To the Christian

been published concerning that Argument, especially by two verie worthie Lights of this age, godly learned men of our owne Countrie, Master *Greenham*, and Master *Perkins*; yet, being informed by good intelligence, that my little Gleane of Consolations is in some request with divers poore soules, who have already received some measure of pacification thereby : And because I have beene sundry times importuned by the Stationer to review the

the

the same, I have once
again examined what
I have formerly writ-
ten; and here and there
corrected, interlaced
and added such things
as I have deemed to be
further needfull in that
behalf. I confesse I
have had time and lea-
sure enough for these
two yeeres and halfe
(for so long I have been
deprived of my main-
tenance and Ministerie,
after thirtie yeeres prea-
ching) to have compi-
led some large and pro-
fitable Volume, if grace
and ability had concur-

To the Christian

red. But what can a
poore aged and crazed
man (without house or
home) performe wor-
thy the reading, or loo-
king on ? The truth is,
as I never iudged my
selfe to be furnished
with any competent
sufficiency for the great
worke of the holy Mi-
nisterie: so now by rea-
son of yeeres, many
troubles and infirmi-
ties which have deepe-
ly seized both upon my
body and minde, I am
altogether unfit for
employment that way,
except it were very
plainely

planely to Catechize
the grounds of Christi-
an Religion, to such as
are ignorant thereof. So
that I could wish some
Almes-house, or other
place might entertaine
mee in my declining
age, to yeeld mee some
small maintenance, that
I may not be an eye-
fore, offence, or
burden to
any.

The first of these is the
 fact that the system is
 not a simple one, but a
 complex one, involving
 many different factors.
 The second is that the
 system is not a simple
 one, but a complex one,
 involving many different
 factors. The third is that
 the system is not a simple
 one, but a complex one,
 involving many different
 factors. The fourth is that
 the system is not a simple
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 involving many different
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 the system is not a simple
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 the system is not a simple
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 involving many different
 factors. The ninth is that
 the system is not a simple
 one, but a complex one,
 involving many different
 factors. The tenth is that
 the system is not a simple
 one, but a complex one,
 involving many different
 factors.

02



To the Mourners
in ZION,
*A wel-willer to their
peace, and Fellow-
feeler of their
burdens.*

Although this
iron stony age
standeth more
in need of an Hammer to
breake, than of Oyle to
supple broken hearts (so
cold and carelesse we are
in the best things :) yet
because there is alwayes

To the Mourners

in Gods Houſhold as well
ſome wounded Travailer
to bee bound up and cu-
red, as ſome carnall
SAVL to bee humbled:
therefore the Lord, who
is rich in mercy and full
of wiſedome, hath pow-
red forth his Spirit on
his ſervants to teach us
to repent, & aſſure us of
mercy. IOHN the Bab-
tiſt calleth for repen-
tance and amendment of
life: and Chriſt our Sa-
viour promiſeth remiſſi-
on of finnes, and accep-
tance of our leaſt indea-
vours, as a moſt pleaſing
ſacrifice. The Lord hath
ſent

in ZION.

sent forth to some BOA-
NERGES, The sons of
Thunder, to shake the
proud and exalted heart
of man, and to make it to
tremble; and to other-
some, his beloved B A R-
NABAS, the Sonne of
most effectuall consol-
tion, to pacifie the trem-
bling and humbled spi-
rit, whom hee onely re-
specteth. E S A I E S trum-
pet telleth Israel of his
sinne, and the sweet voice
of the servants of GOD,
the still noyse of the true
A A R O N S tels, affu-
reth him of pardon. This
Treatise therefore can-

not

To the Mourners

not come unseasonably
or un-welcome into the
Lords Family, where
some pant for breath and
swoone away, through
the inward pricking of
godly sorrow, and ago-
nies of temptation; while
others rest in more peace:
as LYDIA, whose heart
being opened, shee atten-
ded to the Word. Blessed
bee the Lord our God,
who hath given us the
appetite of spirituall hun-
ger, that is, of holy de-
sires, and hath made our
soules to thirst for grace,
as the parched Land in
drought desireth the
raine

raine of refreshment. And
 blessed bee his Name for
 ever, which measureth
 out to the Land of his In-
 heritance, the dew of
 Righteousnesse, even his
 poore Congregation. This
 handfull of spiritual com-
 forts is gathered out of
 Gods Garden, for the
 Mourners in Zion, who
 are layd on the racks of
 Gods heavie displeasure
 through their sinne and
 his Iustice, plunged after
 a sort in the gulf of de-
 spaire, tortured with the
 fearefulnesse of a trem-
 bling Conscience, woun-
 ded in spirit (which is the
 dee-

To the Mourners

deepest wound and most sensible) rent in sunder with daily feares & conflicts, and inprisoned for a time in the uncomfortable chaines of fearefull expectation. And yet all this is for their good, even to make the sick seeke the Physician, the broken a Balme of Gilead, the fearefull a shelter, the flyer a refuge, and the breathles spirit a blessed rest. To such is opened the Fountaine of DAVID, and to such doe belong the waters that flow from under the threshold of the Temple. Shiloach refresheth

in ZION.

fresheth Ierusalem : and
all the Rivers of Damas-
cus, as Abanah. & Phar-
phar, are not like the wa-
ters of Israel. Come
downe therefore and
bathe thy soule in this
Iordan, that thou mayest
be cleane, and depart joy-
full, as NAAMAN did
after seaven times wash-
ing. CHERITH dryed up
while ELIAH dranke of
it : but this faithfull ser-
vant of the spiritua^{ll} I-
SAAK, hath digged out,
and opened a well of li-
ving water, which
drought canot diminish,
nor Philistims stop up, or
take

To the Mourners

take away from thee I
may therefore well call
this Treatise the Ana-
tomy of the contrite and
broken heart, or Physick
for a sicke soule. where
the sad shall find comfort,
the sufferers patience, the
afflicted deliverance, the
silly true wisdom, and
the languishing spirit a
staffe of Israel to leane
upon. And marvell not,
that heavinesse is in the
night to them whose joy
the morning shall bring
forth. If teares shall be
wiped away, then teares
must be for a season: and
if the laden with sinne be
called

in ZION.

called to rest, then conscience of sinne is the way to quietnesse. Reade this Booke therefore with Prayer for a blessing, and thanks for the benefite.

And after that by reading and applying it to thy selfe and state, thou hast found thy hearts desire; then let thy soule blesse him whose compassion, and Christian endeavour offereth to thy heart these Flagons and Apples of holy Consolations. And pray thou with us for Ierusalem's peace, and for her Childrens prosperitie,

To the Mourners

ritie, and pray to the Ma-
ster of the Husbandrie,
the Lord of the Harvest,
the Planter of the Vines,
to visit the blessed plants
and fragrant herbs of his
Eden, with the dew of
Grace and Sunne of righ-
teousnesse; That the dead
stocke may be rayfed, and
the rootlesse branches
may live, and become
fruitfull.

Blesse the plant of thy
right hand, O Dresser
of the Vines: pull up by
the rootes whatsoever is
not thine: and graunt
peace in Zion, and a-
bundant prosperitie to
all

in Zion.

*all thine Israell which
dwell in the Land of
thy Canaan,
Amen*

Thine in the best
bound, even in
the love of
Christ,

T. D.

in the
of the
to the
the
the
the

I have in the
being even in
the love of
Christ

A. D.

In the Addi-
on of comfortable
Texts of Scripture,
these be the princi-
pall heads.

I.

THe profit which ac-
crueth to the godly,
by the exercise of afflicti-
ons.

I I. That afflictions to
the godly are of absolute
necessitie.

III. God most graci-
ously protecteth and deli-
vereth his Darlings out of
all afflictions.

IIII. The Lord will
readily receive, and com-
fortably answer the Peti-
tions

tions rendered by the afflicted.

V. God will happily perfect the worke of grace begunne in his Children, by afflictions,

VI. He will freely pardon all sin which is frankly confessed.

VII. The Lord hath sanctified the ministerie of the Word, to cure all the Maladies of a troubled minde.

A short view
of those things which
be handled in the Treatise
following, wherein
those two things be
contained.

First, an Exhortation, to
comfort such as are trou-
bled in mind, from the man-
ner of their affliction.

Secondly, there be seven
several Objections of such as
are afflicted in conscience,
with their several Answers.

The Summe of everie
Objection.

The first Objection is
concerning the assurance
of Gods favour, whereof the
afflicted

afflicted Conscience very
much doubteth.

The second confesseth
Christ Iesus to bee a perfect
Saviour but the troubled
minde cannot thus beleewe
that he is my Saviour.

The third complaineth of
weaknesse of Faith.

The fourth, of dulnesse in
Prayer.

The fifth, that the soule di-
stressed cannot leave sinne

The sixth lamenteth hard-
nesse of heart, and little pro-
fitting by the Word of God
preached.

The seventh and last,
cries out against evill
thoughts which arise in the
minde.

A Comfortable
Treatise for the re-
liefe of such as are
*afflicted in Con-
science*

IT is not long
since I promi-
sed you some
small remem-
brance of my heartie de-
sire to afford you some
comfort, concerning the
inward affliction of your
mind, if the Lord should
any way enable me there-
unto. I have now there-
fore

fore (according to the
 measure of grace received)
 performed that my pro-
 mise, as you shall under-
 stand by reading these
 leaves following. Where-
 by if you shall reape so
 much comfort, as from
 the depth of my heart I
 intreat the Lord you may,
 I shall account my selfe
 for ever most neerly
 bound by all manner of
 dutie, and thankfulness
 unto his blessed Maiestie.
 Howsoever it fall out,
 you shall receive & keep
 this ~~piece~~ treatise by you
 as an undoubted Record
 of my good meaning to-
 ward you, and some o-
 thers, of whose particular
 estate I have some certaintie
 know-

Small

knowledge, & for whom
I pray most heartilie, as I
doe for you.

I confesse, your affliction
is neither common nor
easie to be borne. And be-
cause it is not outward but
inward; not of the bodie
but of the minde. For as
Salomon saith, *A sorrow-
full minde dryeth the bones.*
Proverbs 17. 22. Against
*A man will sustaine his in-
firmity, but a wounded spirit
who can beare it?* Prover.
18. 14. His meaning is,
that no outward griefe or
discommoditie whatsoe-
ver, but may be endured
and borne with great pa-
tience and constancie: but
if the conscience be woun-
ded, and stricken with that

Inward af-
flictions
are nei-
ther com-
mon nor
easie.

thorough-feeling of Gods
 wrath for sinne, or any o-
 ther great cause, there is
 neither man nor woman,
 which is able to endure
 and bear it out long,
 without great and gra-
 cious assistance from God.

For this cause *David*
 the Prophet, who with
 great courage and wise-
 dome endured the violent
 oppositions of all his pro-
 fessed enemies, being very
 many, mightie and mali-
 cious, as appeareth in the
 second, third, fourth and
 fift Psalm: yet when this
 valiant Champion and
 challenger was set-upon by
 God, when his wrath had
 clasped fast hold of his
 guilty sinfull conscience
 in

in the agony of his Spirit
being tortured with hel-
lish torment, he cries out
most passionately: *Lord
rebuke me not in thine an-
ger, neither chastise me, in
thy wrath: have mercie up-
on me, for I am weak: and
heale me, for my bones are
vexed: my soule also is sore
troubled, but Lord how long
wilt thou delay?*

Ps. 6: 1, 2, 3.

The mind of man is the
fountain of consolation,
which ministreth comfort
unto him in all other trou-
bles: If that become com-
fortlesse, what shall com-
fort it? If it be void of
help, who shall help it?
If the eye which is the
light of the body be dark-
nesse, how great is that
dark.

*M. Green-
ham.*

darknesse? If the salt which
favourerh all things bee
unfavourie, for what is it
good? If the mind which
sustaineth all troubles, bee
troubled, how intolerable
is that trouble?

Tob, a holy man of God,
commended unto us by
the holy Ghost for a mir-
ror of patience, when the
Sabeans violently tooke
away his Cattel, when
the fire from heaven burnt
up his sheepe, and servants,
when the *Caldeans* drove
away his Camels, when
a violent Tempest blew
downe the house, and
killed all his Children, as
it were with one stroke;
yet with great patience he
bare all these heauiy cros-
ses

ses and losses, as is declared by his own speeches which hee uttered for a worthy *Memorandum* to all posterity, saying; *Naked came I out of my mothers womb, and naked shall I returne, &c.* But when at the strange conference of his uncomfortable friends his mind began to bee agast (which was not so in all his outward formetials,) when his conscience began to bee troubled, when hee saw the Lord fasten in his sharpe arrows, and to set him as a But to shoot at, when hee thought the Lord made him possesse the finis of his youth; this glorious patterne

Iob. i. 21.

could not beare his griefe,
but was so heauij, that he
may commend the Image
of a wounded spirit to all
that come after him to the
end of the world.

What a grievous thing
it is to sustaine a wound-
ed conscience, may ap-
peare by comparing it
with other evils which
fall into the nature of
man.

There is no sickness or
disease but Physicke pro-
vides a remedie for it:
there is no sore but Chi-
rurgerie will afford it a
salve: friendship hel-
peth poverty: there is im-
prisonment, but there is
hope of liberty: suite and
favour recover a man
from

from banishment : authority and time wear away reproach : but what Physicke cureth ? what Chirurgerie salueth ? what riches ransometh ? what countenance beareth out ? what authoritie asswageth ? or what favour relieueth a troubled conscience ? Experience sheweth plainly that a troubled mind impaireth health, dryeth up the blood, wasteth the marrow, pineth away the flesh, consumeth the bones, it makes all pleasures painfull, and shortneth this life : no Wisdome can counsell it, no counsell can advise it, no advise can assuage it, no asswagement can cure

B's it

it, no eloquence can persuade it, no power can overcome it, no scepter will affray it, no inchanter can charme it.

That this is so, you can speake from your owne experience: yet for your comfort, remember that you are not alone; the due consideration whereof may not a little cheere up your heart. For you read of some in the Scriptures, some you heare of, and some you know your selfe, who groane under the same burden, whose consciences are set very hard upon the racke; and whose poore soules are in little-case, as well as yours.

This

This is one principall point, which I would have you thinke upon continually: but then especially, when Satan would beare you downe, that you are alone in this kinde of affliction, and that no body is so troubled as you are. For this purpose you may remember that sweet sentence of the holy Apostle wherein hee ~~desire~~ you to understand, *that the same afflictions which you endure, are also accomplished and suffered of your other brethren which are abroad in the world*: as if hee should say, Let not such a thought as this is over-
 sway you, that you should thinke you have no fel-
 lows.

A principall comfort for the troubled mind which would bee often and thorowly thought on.

would have

1 Pet. 5. 9.

e

o

The best
affected
are your
partners.

lowes. For there be a
number of Gods deere
Children, who are as
much and as often trou-
bled with the same, the
like, or as great griefe of
the minde as you. For as
there is no man so wise, so
strong, or so rich, but there
be many as wise, as strong,
and as wealthy: so there
is none so greatly grieved
in body or minde, but
there be many who are as
deepe in the same griefe as
they be.

Another
chiefe
comfort
against
Satars
temptati-
on,

Againe, if your wily e-
nemie shall by this kinde
of temptation assay to
wound your weak Con-
science, that you belong
not to God, because the
correction is so sharpe,
and

and the Rod wherewith
you are beaten so smart-
ting, you may boldly step
to him, wring his Wea-
pon out of his hand, and
therewith thrust him the-
row : for the manner of
your chastizement doth
prove verie strongly to the
comfort of your consci-
ence, that you are highly
in Gods favour : and why ?
because you are not only
partaker of that correcti-
on whereof all the Sonnes
and Daughters of God
are partakers (for so many
*as are without correction
are Bastards and not Chil-
dren*) but of that kinde
of chastizement, which
onely is proper to those,
who aboue many others
have

Heb. 12. 8.

David was
greatly lo-
ved of
God, and
grievous-
ly afflicted

*Psal 25.7.
11.18.32.
1,2,3,4,5
40.12.41,
47.2,3.
47.8,9
85.4,4,6.
7.88.6,7,
9,10,11,
12,13,14,
15,16,102.
1,2,3,4,5,
6,7,8,9,
10,11,12,
130.1,2,3.
143.1,2,6,
7,8.

have been in greatest fa-
vour with God.

For Example, David
was a man (as you have
learned from the Scrip-
tures) according to Gods
own heart, that is, such a
one as the Lord set great
store by: he notwithstanding
was thoroughly scour-
ged with this three strin-
ged Whip, as you may
read at large, not in one,
but in many Psalms, by
name the sixt Psalm the-
row out, a great part of the
two and twentieth, the
eight and thirtieth the
whole Psalm, the one and
fiftieth, and many more.
Which that you may
more readily finde, I have
gathered together, and
placed

placed them in the Margin, for you to turne to, and read when you thinke good: where you shall understand that his estate was all one with yours.

Against you may remember, that *Paul* the Apostle was a chosen vessel, *Whom God had separated from his mothers Wombe* and therewithall you cannot be ignorant, how sharply hee was handled, when the messenger of *Satan* was sent to box and buffet him very sore, and that for a long season: so that although hee prayed often and earnestly; yet could hee not bee delivered. This onely hee received as an answer from the

Paul a chosen vessel
sharply handled.
Act. 9. 15.
Gal. 1. 15.

2 Cor. 12.
7, 8, 9.

Pass not
by this ex-
ample
without
some good
Meditatio-

the Lord, that his grace should be sufficient to underprop and stay him in his greatest temptation; for my power (saith he) is made perfect through weakness. In this resolution he rested himself as well contented and comforted, until such time as the Lord should grant him full release. This is cleared by his own words, as they immediately follow in the tenth verse, *Therefore I take pleasure in infirmities, in reproches, in necessities, in anguish for Christ's sake: for when I am weak, then am I strong*: These are choise Examples of choise persons, and not many such to be found in the whole

whole body of the Scripture: that you may consider how great a privilege of favour God hath vouchsafed you, to make you equally with his dearest children, and that in such afflictions, as for their suffering of them, they are above many thousands most renowned. But why stand I upon these Examples: when as Jesus Christ himselfe (*being the Sonne and Heire, in whom onely the Father is most highly pleased*) was not onely in measure and mercie thus chastized as you are, but as we say commonly, beaten without mercie? yea, he was turned and beaten, so as through the exceeding

Trouble
of minde
a great
privilege
of Gods
favour,

Mat. 3. 17.
The Son
of God
most troubled.

Luk 22. 44

Your affliction is
but a sea-biting to
that which your Saviour hath
suffered for your
sake, that you might
have ease.

added to

Matth. 27.
46.

ding great anguish of his
soul, hee sweat such a
sweat in the Garden, as
neverman sweat the like,
that is, drops like drops of
blood, trickling downe
to the ground. Yea, further:
being brought and
hanged upon the Crosse
(beside all the villany offered
and done to him by
the malicious cruel Jewes)
his owne Father handled
him so extremely, not like
a Father, but as a most just
Judge, that hee could not
any longer bite in his
griefe, but in great bitterness,
breaks out into
these words, favouring of
deepe despaird, *My God,
my God, why hast thou forsaken
me?* these words, I
say

say, favour strongly of despair, because he cryes out that *God had forsaken him*: yet was he far from despair, because 'in the greatest conflict with Hell and Satan, his whole trust was in God; and therefore with most assured confidence, not once, but again, he doubleth his speech, saying, *My God, my God*. Thus you have not only many of the faithfull, but the Sonne of God (clad in your nature) more than a patterne with you in your sufferings: which I have alleaged to this end that you may know that as all things work for the best to those that love God, even to them
that

Rom 8.28.

The sharpest affli-
ctions
worke the
sweetest
comfort.

One ex-
ception.

Heb 4. 15.
1 Iob. 2. 1. 2

that are called of purpose;
so this affliction of yours;
which because it is so
sharp, shall therefore
worke your good a great
deale the rather. For ex-
perience teacheth, that
purgation which for the
time doth worke most
strongly, and putteth the
patient to the greatest
paine, doth in the end
bring the most ease to him
who hath received it.

But it may be you will
take exception against
this last Example of Christ
Jesús, & say that he was not
so tormented for his owne
but for your sinne, because
he was without sin. There-
in you speake most truly
for the Apostle saith, He

was delivered to death for
our sins : as if hee should
say, Whatsoever griefe or
torment he indured living
or dying, he indured it for
our sakes, that the whole
fruit and comfort thereof
might redound to us. And
to this agreeeth that which
is written in the first Epi-
stle of PETER, *who his
owne selfe bare our sins
in his body on the Tree,
that wee being delivered
from sinne should live in
Righteousness, by whose
stripes we are healed.* From
hence therefore may you
reap no small comfort, for
the peace of your consci-
ence in the greatest heat of
temptations. For in as
much as hee suffered not
for

Rom 4.25.

1 Pet. 2.24.

Christ
hath suffe-
red the
torments
of Hell,
that we
might no
suffer the
yea that
you may
never suf-
fer them.

for his owne, but for your
 finnes, you may be there
 fore well assured that you
 shall never taste of those
 Hellish torments, which
 your finnes have deser-
 ved; & that because your
 Suffrage, your Mediator,
 your Saviour, Jesus Christ,
 hath in your nature, but in
 his owne person (even to
 the uttermost of Gods Ju-
 stice) suffered them for
 you, that you might ne-
 ver suffer them, but be
 fully and for ever dischar-
 ged, both in this world,
 and in the world to come.
 For, as the Apostle wit-
 nesseth; *There is no con-
 demnation to them that are
 in Christ Jesus.*

Here againe, I know
 well

well you will thus replie;
that you must grant, there
is no condemnation to
them that are in Christ Je-
sus, for that must needes
be true: No man can with
any colour of reason gain-
say it, because the un-
doubted truth thereof is
so plainly avouched from
many most evident places
of holie Scripture. But all
the doubt lies in this,
whether you yourselfe bee
in Christ Jesus or not. For
of that cannot you be per-
suaded. If you could bee
assured thereof, then you
would not doubt, but you
were without all danger
of condemnation. But this
is one point, which doth
worke no small trouble in
your

Another
exception.

To bee in
Christ Je-
sus is true
happines
to him or
her which
is assured
thereof.

your conscience. God to
then, let this be one chiefe
point to deale with you
in.

And first to begin with
all; Consider what hath
been the testimonie of
Gods Spirit unto your Spi-
rit in former times: and
then I doubt not, but ei-
ther from the sence of the
same Spirit, crying in your
heart, *Abba Father*, or
from the remembrance of
the daies of old; wherein
you have had a comforta-
ble assurance of Gods fa-
vour, you shall be able to
repell the force of this
temptation, and bee com-
fortably perswaded of
your salvation in Christ:
because the Holy Ghost,
the

the Spirit of Truth cannot
lye, who confidently
voucheeth, that whom
God once loveth he loves
continually to the end.
But to follow this more
largely, let me aske you
this one question. And I
do not onely pray, but on
G O D S behalf, for his
Glorie, and the good of
your soule, I charge you to
answer mee plainly and
truly. Had you ever any
assurance of salvation in
all your life? Were you e-
ver perswaded by the
preaching of the Word to
be saved by the death of
Christ Jesus? did you e-
ver feel the power of true
Repentance in your soule
by these markes, that you
were

A great
charge.

Once as-
sured and
ever assu-
red of sal-
vation.

An vnfay-
ned sor-
row for
sinne,
a deadly
hatred, a
sound pur-
pose of a-
mend-
ment, are
vndoub-
ted marks
of Gods
Childen.

2 Cor. 7. 9. 10, 11.

were more grieved and
sorrowed at the heart for
your sinnes, than for any
thing in the whole world?
did you and doe you beare
a deadly hatred against
them; as against the Devil
himselfe? did you and doe
you purpose to the utter-
most of your power, to
forbear and forswear the
practice of them all, more
particularly and specially
your most precious and
dearest sinnes which have
beene most toothsome and
best-pleasing to your ac-
curst nature? doe you in
the uprightnesse and truth
of your heart resolve by
Gods good grace to walk
in Holinesse and Righte-
ousnesse all the dayes of
your

your life? did that Word which you have heard so long so soundly, & powerfully preached to your conscience, which you reade so diligently, wherein you meditate and take so great delight, as that you count all worldly things but losse and dung in comparison thereof; did that Word, I say, never speake peaceably to your conscience by the holy Ministerie? did it never give you assurance and joy in the Holy Ghost? did it never worke such sweet comfort, as no worldly joy could be like unto it? did you never heare such a Sermon from your owne godly and carefull Pastor,

Luke 7.15.
See you
answer to
euery Ar-
ticle truly
as you will
answer at
your perill.
Psal. 1.2.
Phil. 3.8.

or from any other, than
 you have said at your
 coming home, you would
 not for all the Worlds
 good but you had heard
 it, because it was so sweet
 and comfortable? did you
 never speake that word,
 from the true feeling of
 the heart, which might
 warrant your soule that
 you are in Christ Jesus.

If this Word hath had
 this gracions and power-
 full worke in your soule
 (as I am fully perswaded
 it hath, and your selfe
 cannot denie it: for if you
 doe, beside the great
 wrong you offer your own
 soule, you trespasse against
 that Spirit, whereby you
 have beene sealed unto
 the

the day of Redemption) then know assuredly you are so grafted into the body of Christ Jesus, as nothing shall be able to separate you from that love which the Lord your God beareth you in his dear Sonne, in whom he hath so loved you once, as he must needs love you for ever. And that because the Evangelist saith, whom he loves he loves to the end, For the gifts and calling of God are without repentance. Again, God is not as man that he should lye, neither as the Sonne of man that he should repent. Hath he said, and shall he not do it? and hath he spoken it, and shall he not

Gods love is everla-
sting and
unchange-
able.

Iohn 13.1.

Rom. 11.29.

*Numb 23.
19.*

1 Sam. 15.
29.

Iam. 1. 17.

accomplish it? No, be-
you well assured, & write
upon it, *that the strength of
Israel will not lie, nor repent.*
For as the Apostle James
saith, *with him there is no
variableness nor shadowing
by turning.*

Let these and such like
places be alwaies in your
remembrance, and give
your selfe unto the conti-
nuall Meditation thereof.
For they shall stand you
in great stead, if you can
call them to minde, when
your temptations shall as-
saile you with greatest
strength: for as the Wise-
man saith; *A word spoken,
or remembred, in his place,
is like Apples of Gold with
Pictures of Silver; Pro-
verbs*

verbs 25. 11. And forget
not often to think of such
excellent places as that is
which you find written in
the eighth Chapter of the
Epistle to the Romans, af-
ter this manner, *What shall*
we then say to these things?
If God be for our side who
can be against us? who spar-
red not his own Sonne, but
gave him for us all to death,
how shall he not with him
give us all things also? Who
shall lay any thing to the
charge of Gods Chosen? It
is God that justifieth: who
shall condemn? It is Christ
which is dead, yea or rather
which is risen againe, who
is at the right hand of
God, and maketh request
also for us. What shall se-

Therefore
read them
often and
continu-
ally, that
you may
alwaies
have them
at your
fingers
end.

Rom. 8. 31,
32, &c.

parate us from the love of
 Christ? Shall tribulation,
 or Anguish or persecution,
 or famine, or nakedness, or
 perill, or sword? &c. No; I
 am perswaded that neither
 death nor life, Angels nor
 Principalities nor powers,
 nor things present, nor
 things to come, nor height
 nor depth; nor any creature
 shall be able to separate us
 from the Love of God which
 is in Iesus Christ our Lord.
 And full sweet to this pur-
 pose are those words of the
 holy Prophet David. The
 Lord is mercie unto them
 that are of a contrite heart,
 and will save such as be af-
 flicted in spirit. Great are
 the troubles of the righte-
 ous: but the Lord deli-
 vereth

Psal. 34.
 18, 19.

*vereth him out of them all.
Against Weeping may abide
at evening, but joy cometh
in the morning.*

Psal. 30. 5.

But, you finde no such
matter, you say: for this
trouble of minde hath
holden you, not onely
Nights and Dayes, but
Weekes, Monthes, and
Yeeres, & yet you can find
no ease nor comfort, Be it
so; yet bee not therefore
out of heart: for the lon-
ger it be before you have
ease the more welcome it
shall be when it cometh.
And to this purpose are
the wordes of the Wise-
man where hee saith, *The
hope that is deferred, is the
fainting of the heart: but
when the desire cometh,*

Pro. 13. 12.

it is a Tree of Life.

A Marchant Venturer in his lawfull calling, crosses the Seas to Turkie, or some farre Countrie with his Wares and Marchandize, making reckoning within so many Moneths to returne, if the Windes favour him, and the Markets answer his expectation: his loving Wife at home about the time appointed with gladsome heart looketh daily to give him a cheerefull welcome: but, by distresse of weather or some other accident, shee heares not of him: or if shee doth, the newes is most uncomfortable unto her, that he and his goods are cast away;

way; or else hee is taken
prisoner by some merci-
lesse and cruell Enemye:
Thus the good woman
with sorrow and grieffe
pines and waines, many
a daie, being wholly distra-
cted betwene hope and
feare. At last, which shee
thinkes least, her dearest
Husband returneth safe
with great wealth: he hath
carried long & verie long
but at last he comes: Is he
not welcome because hee
carried long? nay, is hee
not so much the more
welcome? Be your selfe
Judge, and the Lord give
you the Spirit of wis-
dome to make applicati-
on for your best good.
Lastly, let the words of
Iguod

Eliphaz

Elphas the Temanite bee
fast bound unto your
soule, which you shall find
thus reported in the Book
of Job, the fifth Chapter
17. 18. 19. Verses. Behold
blessed is the man whom
God correcteth: therefore
refuse not thou the cor-
rection of the Almighty. For
hee maketh the wound, and
bindeth it up: hee smiteth,
and his hands make whole.
Hee shall deliver thee in six
troubles, and in the seventh
the evill shall not touch
thee. The summe and drift
of all that which hath bin
set downe (from the be-
ginning to this present
place) is to encourage you
concerning the manner of
your affliction: which
though

though it bee sharpe and bitter to the flesh, because
we chastisement for the pre-
sent seeme to be joyous, but
grievous yet the reas a time
when it shall bring the quiet
fruit of righteousness for unto
them that are exercised ther-
by. In regard hereof, Mo-
ses the man of God saith,
That the Lord humbled his
owne chosen people and pro-
ved them, that he might doe
them good at their latter
end.

And truly, in my poore
judgement, you may ga-
ther faire more undoub-
ted assurance of Gods e-
verlasting favours towards
your soul, by these inward
afflictions, than by any
outward prosperitie of a
ny

Heb. 12. 11.
A princi-
pall com-
fort for
the afflict-
ed soule.

Deut 8. 16.
of 3. 11.

Afflictions
better to-
kens of
Gods love
than ri-
ches and
prosperity.

Heb. 1. 3.
Mat. 8. 20.

Heb. 2. 10.

2 Tim. 1. 11.

2 Tim. 1. 11.

ny wordlie blessing whatsoever, whether it bee of health, of riches, or such like. And that, because in these your afflictions you are most like unto your Head Christ Jesus; who thought he were the right Sonne and Heire of the whole World; yet had hee not a house to hide his head in, as himselfe confesseth. But it pleased the Father (seeing he would bring many Children unto glorie) to consecrate the Prince of their salvation through afflictions. Now, as the holie Apostle reasoneth: This is a true saying, If wee be dead with him, we shall also live with him: If we suffer with him, wee shall also reigne with

with him. To be short, the
Holie Ghost saith, That we
must by many afflictions
enter into the Kingdome of
God. And once againe
Those whom hee knew be-
fore, hee also predestinated
to be made like to the Image
of his Sonne, that he might
bee the first-borne among
many Brethren. So that
you may well perceiue you
are not thus farre forth any
whit out of our way, but
you keepe the road, even
the good way which lea-
deth you as straight as a
line unto the Kingdome
of Heaven. And therefore
as ino Traveller, who
keepe his right way, and
knowes it, will bee sorrie,
but verie glad, because hee
on wob trust-

Act. 14. 12.
Rom. 8. 28.

Afflictions
the high-
way to
Heaven,

trusteth to come to that place, where his desire is to abide: so; no more cause have you to bee grieved, but rather to rejoyce, because you know you walk in the straight path, which shall bring you to that place of your abode where you would so faine be; and where you shall abide most blessed and happy for ever. Thus much have I thought good to offer unto your godly Meditations, to encourage you concerning the manner of your afflictions. The Lord grant you a rich portion of his holy Spirit, that your troubled minde, which with sorrow and anguish is so low cast
downe,

downe, may reape a gracious blessing.

Now, you shall further understand, in few words, what shall bee the substance of all the matter which followeth in the remainder of this poore Treatise. I purpose so neer as I can, to gather together those Objections, which you and others doe object against your selves: and so farre as the Lord shall afford mee his grace, I intend in order to answer them that you may possesse some portion of comfortable contentment for the peace of your conscience: which the God of all comfort and consolation give you & all his af-

licted

The substance of the whole Treatise following.

The first
Objection
and An-
swere.

The trou-
bled mind
doubts of
Gods fa-
vour.

flicted servants (whomso-
ever) abundantly for his
Sonnes Iesus Christs sake

Answer

The first and principall
objection (so farre as I
can conceive and learne
by conference with you,
and so many as I have any
acquaintance with) is this:
That you doubt much of
Gods favour towards you,
that you feare it greatly
you are not the Childe of
God; and if you bee, yet
can you not bee thereof
certainly perswaded. This
objection hath alreadie
beene answered in part:
notwithstanding, because
it is as the foundation of
all the other objections, I
will in hope of Gods gra-
cious

cious assistance endeavour
 my selfe to answer it
 more fully, for your bet-
 ter contentment. First,
 therefore I would gladly
 learne this one thing of
 you, or of any other (who
 is your partner in these
 temptations) who it is that
 beareth you so greatly in
 hand, you are not the
 Childe of God. If you
 answer, your conscience,
 through the greatnesse of
 your sinne doth tell you
 so; then doe I againe de-
 mand of you, who it is
 that sets your conscience
 aworke to urge this point,
 and to what end? If it be
 Gods Spirit, you may bee
 right glad, because then
 it is for your good: name-
 ly,

A needfull
 point:
 therefore
 marke it
 well.

Hearken
 to Gods
 Spirit: for
 he seekes
 your good.

ly, for your further effectuall Humiliation by unfained hearty Repentance, not to be repented of, and that you may be enforced to goe out of your selfe, to seeke the forgivenesse of your sins; and everlasting Salvation in Christ his Death and obedience; to the full assurance of Gods favour, and also the everlasting Peace of your conscience.

Harken
not to Satan, for he
hath
vowed:
your destruction.

But speake the truth: Is it not rather a strong temptation of Satan your deadly Enemy to trouble the peace of your conscience, and (if it bee possible) to drive you to desperation? If it bee so, as I feare it greatly, then say I unto you

you, there is no cause why
you should beleewe him.
First, because he is a Liar.
Secondly, because hee is
your Enemie, who meanes
you no good at all. That
hee is a liar it is manifest,
because hee hath bene so
from the beginning. And he
cannot now change his
nature, no more than the
Leopard can change his
spots, or the Black-more
his skinne.

John 8.44.

If he say you are out of
Gods favour, that he loves
you not, that you are not
the Child of God; beleewe
him not, yea, answer him
thus, that you doe the ra-
ther beleewe the contrarie;
that you are in Gods fa-
vour, that hee loves you
and

and that you are his childe
whom hee hath chosen in
Christ Iesus. For hee that
was not ashamed to charge
a lye upon God himselfe,
will not sticke to face you
out with any untruth.
Therefore you are to reject
him as a notorious trea-
cherous deceiver, not
worthy of any credit in a-
ny matter whatsoever. It
is as much against his na-
ture to speake the truth, as
it is possible that GOD
should lye, who is onely
and ever true. Therefore,
there is no cause why you
should beleewe such a
common liar as the Devill
(who will lie as fast as a
Dogge can trot, as we use
to say in our common
speech).

Gen. 3. 4.

Heb. 6. 18.

Rom. 3. 4.

speech). But you have inst
cause to except against
him; not onely in this par-
ticular, but generally in
whatsoever he shall say or
object against you.

Againe, you neede not
doubt that hee is your E-
nemie; and that to the
death: because hee is the
common accuser of the bre-
thren, and (like a roaring
Lion) goeth about continu-
ally seeking whom hee may
devoure. In regard where-
of you are not to harken
to him, or beleve any
thing hee shall say unto
you: no although hee
speake the truth. And my
reason is, because hee will
not tell you the truth, to
helpe, but to hinder you;

not

the credit
to be of
ven to the
Devill.
though he
speake the
truth, he
could mis-
meaning
and is

Rev. 12. 10.
1 Pet. 5. 8.

No credit
to bee gi-
ven to the
Devill.
though he
speake the
truth, be-
cause his
meaning
is bad.

not to cheere, but to
choake you ; not to save,
but to spill your bloud.
And whereas you will
reply, you cannot deny
but hee saith the truth
concerning the greatnes
of your finnes, and that
just condemnation which
you have deserved for
them ; I answer thereto
after this manner : That
you are not to take the
knowledge of your sins
from Satan, because hee
will not tell you the
truth, and the whole
truth as it is indeed. For
either hee will pare your
finnes, and make them
lesse than they bee, to
make you altogether
carelesse, or else hee will
make

make them greater than they bee, to throw you head long into despaire. But you are to take the perfect knowledge of your finnes, from the true understanding of the Law of God, fast girded to your conscience, by the holy Ministerie, which God hath ordained for this purpose, that you may thereby come to true and unfained repentance of all your finnes, and be saved through Faith in his Bloud. For *the blond of Christ doth cleanse you from all sinne.* And if you will yet reason against your selfe that your finnes are so great, that you can gather no assurance of Gods

D

fa

Marke the Devils
cunning. The holy
use of the
Ministry.
Rom. 7.7.
Regard &
reverence
the Mini-
sterie if
you love
your soule.

1 Iohn 1.7.

Examples
of notori-
ous Sin-
ners who
repented
and were
pardoned.

No easie
matter to
comfort
a troubled
minde.

favour toward you : then let me offer to your consideration some examples of such notorious knowne Sinners, as the World cried shame of, and yet repenting had their finnes forgiven them. I meane of set purpose to make choise of those persons and people, who in the Scriptures are noted to be most infamous : because you and such as are so exercised as you are, doe indeed charge your selves further than you ought. For you make your selves so bad, as though none were to be compared unto you, or as though God had no mercie in store for you. And hereupon it comes

comes to passe, that no
councell bee it never so
grave and gracious, no
reasons bee they never so
many, pregnant & weigh-
tie, can prevaile, or per-
swade you; nay, scarce any
place of holy Scripture,
though most fitly and
faithfully alledged and ap-
plied to the purpose, can
bee fastned upon you,
which may bring any
small portion of peace, un-
to your troubled consci-
ences. I intend therefore
to match you so, and with
such, as you shall bee for-
ced to confesse you are
out-matched. The end
shall bee this, To bring
glad tidings to your hea-
vie and sorrowfull soule,

Reasons
to per-
swade the
afflicted.

The Lord
perswade
your heart

Mat. 18.
28.

that God both is and will
bee more favourable to
you, than you can as yet
be perswaded. For if God
have shewed mercie to
those who by reason of
their knowne sinnes, were
in all mens judgement fur-
ther from mercie: how can
he denie you mercie, who
never brake into that out-
rage of sinne, and yet doe
most humbly sue unto him
for Mercie? That good
Master, who forgave his
bad Servant at his owne
intreatie, ten thousand ta-
lents, would not have bin
hard unto him, who ought
but a hundred pence, if he
had sued unto him, as hee
did to this cruell and un-
mercifull fellow-servant,
who

who by no means would be intreated, to shew that favour in a little debt, which was shewed him in a very great summe. Remember I pray you, that you have to deale with God, who is farre more mercifull: and therefore you may bee sure to finde more favour.

You read in the Gospell of Saint Luke, the seventh Chapter from the thirtie and sixt Verse unto the end of the Chapter, of *Mary Magdalen*, and of her behaviour, being a woman not onely vehemently suspected of lewd life, but openly knowne for a common Harlot, and generally so taken, as may

of the
of
The
critical
is
of
and
and

Mary Magdalen a notorious & knowne Sinner.

Luke 7.38.

39.

The hypo-
criticall
Pharisee is
affended
with
Christ.

sinners
know
their
sinnes

appeare by the wordes of
Simon, the Pharisee: who
received *Jesus Christ* into
his House, though never
a deale the better, but
much the worse of him,
because he suffered so bad
a woman to come so neere
him, but specially to lay
any hand upon him, as to
wash his feete with her
teares, and to wipe them
with the haire of her
head: to kisse his feete,
and to annoint them with
Ointment. All this not-
withstanding marke what
marveilous great Mercie
Jesus Christ shewes to this
so wretched and sinfull a
woman, now weeping &
wayling, moaning and
mourning, grieving and gro-

growning under the intol-
erable burden of her most
lothsome and abominable
sinnes.

First, hee takes in verie
good part whatsoever she
had done unto him: wher-
as *Simon* looked, hee
shou'd not onely have
shewed his great disliking
of her dealing, but have
shaken her up, and that
roundly for her sawcines,
to come so nere him
without his love & leave.

Secondly, he is so farre
from misliking her beha-
viour in that present acti-
on, that hee doth highly
commend her to *Simon*:
and that after so speciali
a manner, that hee gives
him to understand, hee

Iesus
Christ
likes *Ma-
ries* doings.

Christ co-
mends
Maries
teares:
more than
Simons
great Din-
ner,

takes better liking of her kindnesse, than of all the great provision which hee had made for him: because whatsoever shee did, shee did it with an upright heart towards him, and in a sincere love for the good of her owne soule:

3
Maryes sins
forgiven
her.

-Do (said)
Luke. 7. 47.

4
Christ
speakes
particular-
ly to Mary
for her
comfort.

Thirdly, for the ease of her heart which now was grievously tormented for her wicked life past, (as appeared by the abundance of teares shee powdered out) hee saith to Simon in her hearing, *that many sinnes were forgiven her.*

Fourthly, that she might take better hold of his words, and apply them to her selfe for the comfort of her owne soule, he turnes

turnes his speech particularly unto her, and saith in more specially manner *Thy sinnes are forgiven thee, Thy faith hath saved thee.*

Lastly, that shee might depart a joyfull and blessed woman indeed, wanting nothing which might make for the peace of her conscience, he gives her a most sweet farewell; saying, *Goe in peace.*

Now let me reason a little with you, concerning this woman: can you when you have strained out your sinnes to the uttermost, make your selfe as bad as this woman? No, you cannot; you may not; you dare not. For

D 5

how

Ver. 48. 50.

*his vlegat
on of flisk
Maries and
happy and
farewell.*

Ver. 50.

The application of the first Example.

Apply the
plaister to
the sore,
that your
soule may
have ease.

Example
of
the
sore
to
be
healed
by
the
plaister
of
the
word

how dare you slander
your owne selfe, when it is
not any way lawfull to
slander another? and if
you bee bound to tender
the good name of your
brother as well as your
owne, then it must needs
follow, you are by nature
most bound to tender
your owne: If then you
cannot denie, but you are
by great ods out-matched
in this example, shew me
what sound reason you
can bring to prove, why
Jesus Christ should not in
treat you as kindly, and
shew you as much favour,
as hee shewed to *Maria*:
especially when as your
sins (even by your owne
confession) are neither so

notorious, nor so appar-
rant, and open in out-
ward transgressions, to be
scene and judged by the
World as hers were ; And
yet, for all that, your
teares as many, your heart
as much tormented with
sorrow, your kindnesse as
great to Christ in his
members, and your desire
as unfained to bee wholly
his, at his commande-
ment. Did hee regard her
and will hee reiect you ?
did he not shew her a
hard countenance, and will
hee looke sowrely upon
you ? did shee let not so
much as one teare fall in
vaine ? did her teares
move him to compassion ?
and doe you thinke hee
will

The teares
you shed
are not
spilt, for
the Lord
hath put
them all
into his
Bottell,

william &
sonne
of
donald

Pf. 50. 8.

will not have pittie upon you, & put all your teares into his Bottell? were many sins forgiven her, and can any of your finnes bee unpardoned? was her faith strong to save her, and shall your faith want strength to save you? did Christ for a farewell bid her goe in peace, and will hee send you away emptie without peace? No verily If you think so, you think much amisse: and therefore such a thought must not depart without some due chastisement.

A familiar
resem-
blance.

Suppose there is a man, of so great wealth, that knowes no end of his goods. And suppose that this man hath many deb-
ters,

ters, that owe him verie
great summes of money.
As for example, some owe
him thousands, some hun-
dreds, and some many
scores of pounds. Amongst
them all there is one
poore man, who owes
him twenty pounds, twen-
tie nobles, or twentie
shillings which hee is no
way able to pay, nor any
penie thereof, if he should
bee cast in Prison, and lye
there till hee rot. If this
great rich man shall cause
Proclamation to bee made
that all his debtors should
come to him, professing
solemnely, he will frankly
and freely forgive them
all, upon this condition,
that they will but con-
fesse

Hee that
forgives a
great debt
will readi-
ly forgive
a small.

Pro. 28. 13.

fesse and accknowledge
the debt to bee due, bee it
more or lesse. If the poore
man should come in a
mong the rest of his deb-
ters, and confesse himselve
to owe him such a summe
as I have named, lay forth
his povertie, and there-
withall humbly upon his
knees with teares beseech
him to shew some favour
toward him : should not
hee in this case have good
hope to be forgiven, espe-
cially if before his face hee
should see one to have
thousands forgiven for a
word of his mouth ? The
Wiseman saith, *Hee that
hideth his sinnes shall not
prosper : but he that confes-
seth, and forsaketh shall
have*

have mercie. To this agreeeth that which is written by the holy Apostle; *If we acknowledge our sins. God is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse.* And I beseech you, marke how sweetly the Prophet speaks to your heart when hee saith, *The Lord is full of compassion and mercie, slow to anger and of great kindnesse: hee will not alway chide, neither keep his anger for ever. He hath not dealt with us after our sinnes, nor rewarded us according to our iniquities. For as high as the Heaven is above the Earth, so great is his mercie towards them* that

1 Iohn 1.9.

that feare him: As farre as
the East is from the West:
so farre hath he removed our
sins from us. As a Father
hath compassiō on his childrē,
so hath the Lord compa-
ssion on them that feare him;
for hee knowes whereof we
be made: he remembreth
that we are but dust, Psal.
103. 8, 9, 10, 11, 12, 13, 14.

Labour to
apply if
you desire
to have
comfort.

These things concerne
you very neerely: and
therefore I am so much
the rather to intreat you,
not to make wash-way of
them: but as they doe
neerely concerne you and
your good, so to lay them
as neere to your heart, by
reverent Meditation, that
your soule may finde a gra-
cious and comfortable
blessing. The

The second Example which I would have you to consider and thinke on very thoroughly, is written in the first Chapter of the Prophet *Esay*, and the eighteenth Verse, where the Lord makes a marvellous large offer of great mercie, unto a people who had highly offended him, I meane the people of Israel. To these Israelites in most loving manner the Lord speaketh, *Come, saith he, let us reason together; though your sinnes were as crimson, they shall be made white as snow; though they were red as scarlet, they shall be as wool.* What the offer is you heare; and how great it

A second Example of the great Rebellion of Israel.

Esay. 1. 18.

A generall
pardon
offered.

it is, your selfe is able to
judge, even so large an
offer of mercie as none can
be greater. In one word
it is as if the Lord should
say, O Israel thou hast
sinned against mee thy
good God most grievous-
ly, and hast deserved that
I should not onely punish
thee sharply, but for ever
cast thee cleane out of my
favour. Notwithstanding,
upon thine unfained Re-
pentance for all thy finnes
past, and a resolute pur-
pose of amendment here-
after, I am content to for-
give and forget them all,
and to give thee my gra-
cious generall pardon, to
acquitt and disgrace thee
of all and everie one of
thine

thine iniquities, that not so much as any one of the shall be able to condemne thee in this World, or in that which is to come.

Heere I pray you consider with me, the estate and condition of this people, at the time of this loving offer : and therewith also consider, what cause there was why the Lord should shew them so great favour. Begin at the second Verse of the fore. named Chapter, and marke advisedly what manner of complaint the Lord takes up against them.

First, he calles Heaven and Earth with all the Creatures therein to witness their rebellion and dis-

The cursed condition of the Israelites.

I
An Appeal to all the creatures of disobedience.

2
Vnthank-
fulnesse.

belonged
to the
of the
of the

3
A large
Indite-
ment.

disobedience against him.
Secondly, hee challen-
geth them of so monstrous
unthankfulnesse, that it is
too too shamefull: for he
shewes they were so farre
gone in this point, that the
brute beasts, even the Ox
and the Ass, being dumbe
Creatures, without reason,
were more thankfull in
their kind, to their Owners
for their Fodder and Pro-
vender, than they were
for so many thousands of
Blessings, and Graces,
which hee had freely and
bountifully bestowed on
them and theirs in this and
for a better life.

Thirdly, in the third
Verse hee drawes out
against them a verie sub-
stan-

stantiall Inditement both
for words and matter,
wherein he layes forth all
their ill behaviour, and
paints them out in most
lively colors, calling them
with great detestation, *A
sinfull Nation, a people la-
den with iniquitie, a seed of
the wicked, corrupt childre.*

Esay 1.3.

Fourthly, hee prooves
this Inditement and everie
part thereof, by charging
them to their faces with
Murder and Blood, by
reason of their horrible op-
pressiō, & cruelty towards
all in generall, but more
specially towards the poor,
the widow, the stranger, &
the Fatherles: whom they
ought above all others to
have spared, and to have

A proove
of the In-
ditement.

Vers. 15. 7.

re-

releaved them by expresse
comandement from God
himselfe, This is done in
the fifteenth and seven-
teenth Verses. In the pra-
ctice of which finnes, and
all other kind of filthines,
they were such exquisite
workmen, that they were
more like the people of
Sodom & Gomorra, (whom
the Lord with fire from
Heaven destroyed) than
that people whom the
Lord had chosen, & pickt
out from all the Nations
of the World, to be a pe-
culiar and a holy people
unto himselfe.

Ver. 10.

Exod. 19.
56.

5
Hypo-
crites in
the service
of God.

Fifthly, they were such
hollow hearted Hypo-
crites in all the outward
exercises of Religion, that
the

the Lord detested all their
Sacrifices, and utterly ab-
horred all their Prayers, as
you may reade in the 11.
12. 13. 14, and 15. Verses.

To make an end with
so bad a people, as lightly
could not bee worse, they
were so desperate, and
hardned in their wicked-
nesse, that they were past
cure, and very small hope
(if any at all, of the great-
ter part) of their amend-
ment, because the Lord
had assayed by all good
meanes, to bring them to
some goodnesse. Hee had
wooded them with bles-
sings, & feared them with
his judgements : hee had
chastized them often with
Rods, and many times
scour-

the Lord
detested
all their
sacrifices
and utterly
abhorred
all their
prayers
as you may
reade in the
11. 12. 13.
14. and 15.
verses.

2 Sam. 7. 14
Vers. 5. 6.

releeved them by expresse
comandement from God
himselſe, This is done in
the fifteenth and ſeven-
teenth Verſes. In the pra-
ctice of which finnes, and
all other kind of filthines,
they were ſuch exquisite
workmen, that they were
more like the people of
Sodom & Gomorra, (whom
the Lord with fire from
Heaven deſtroyed) than
that people whom the
Lord had choſen, & pickt
out from all the Nations
of the World, to be a pe-
culiar and a holy people
unto himſelſe.

Verſe 10.

Exod 19.
36.5
Hypo-
crites in
the ſervice
of God.

Fifty, they were ſuch
hollow hearted Hypo-
crites in all the outward
exerciſes of Religion, that
the

the Lord detested all their
Sacrifices, and utterly ab-
horred all their Prayers, as
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ter part) of their amend-
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had assayed by all good
meanes, to bring them to
some goodnesse. Hee had
wooded them with bles-
sings, & feared them with
his judgements : hee had
chastized them often with
Rods, and many times
scour-

The Lord
detested
all their
Sacrifices
and utterly
abhorred
all their
Prayers
as you may
reade in the
11. 12. 13.
14. and 15.
Verses.

2 Sam. 7. 14
Vers. 5. 6.

The Lord
entreates
peace at
their hāds
which had
highly of-
fended
him.

scourged them with the
plagues of the Children of
men; but all in vaine; the
more they were corrected,
the worse they were, and
grew to bee more despe-
rate, as appeares out of the
fift and sixt Verses. After
all this bad dealing, as
though they had beene no
such lewd and gracelesse
people, or as though they
had not offended so grie-
uously, nay rather as if the
Lord had done them some
great wrong, hee seekes to
them (whereas they should
have both sued and sought
to him) that there might
be a treatie of peace and a
full reconciliation made
betweene them. For which
purpose hee offers in most
friend-

friendly and loving manner, to commune with them, saying, *Come let us reason together.*

Verse 18,

Now give mee leave once againe to deale with your conscience in this point. Charge your soule with as many finnes as euer you can possibly cal to minde, in any part of your life, either before or since your calling. in ignorance or in knowledge, in youth or in age, howsoever, or with whomsoever you have committed them, either by thought, word, or deed, in the light of the day, or in the darknesse of the night. Bind them all in one bundle, cast them into the one end of the bal-

A particular application of the former example.

E lance :

.81. 1. 1. 1.

mirum
illegit
bonum
morum
aliqua

tance: when you have so
done, take up the sinners of
this people, put them into
the other end, and weigh
them together without a-
ny deceit.

Nay, for this once you
shall have leave to show
your best cunning, and see
if you can make your end
heavier. If you cannot (as I
am sure you cannot, except
you will use some notable
deceit, which will be
soone found out, so as you
shall never be able to an-
swer it) then know you,
and let your conscience be
sundered, that if the
Lord said unto a wicked
people, rebellious and
unbelieving, and sinners
in heart, Come, hand-

: 1. 1. 1.

much

much more say to you,
whose Conscience is so
tender, whose heart mel-
teth into Rivers of teares,
and who would so faine
leave your sinne, *Come*, and
again, *Come*, let us two
reason together. For, al-
though thy finnes bee in
thine owne sight as crim-
son, yet shall they be made
as whit as snow: though
they be (to thy seeming) as
red as over was the deepest
scarlet, yet they shall bee
as whit as any wooll, be-
cause they shall bee all so
perfectly scoured and
washed in the blood of Je-
sus Christ, as not any one
of them shall bee able to
condemne thee, either in
this world, or in the world
to come. E 2 And

A strong
reason to
persuade
and
perfwade.

1 Iohn 1. 7
Rom. 8. 1.
2 Cor. 5. 21

Mar. 11. 28.

Another
reason of
great
weight:
will you
not come
when your
Saviour
calleth
you for
your good?

And that you may bee
the more bold to come,
behold, your sweet Savi-
our (*who being made sinne
for you, that you might bee
made the righteousness of
God*) saith also unto you,
come. yea for your further
encouragement he offers,
and is readie to take you
by the hand, and to goe
with you himselfe unto
the Father, for whose sake
you must needs bee most
heartily welcome. And if
you shall thus answer
your Saviour Jesus Christ,
that gladly you would
come, but that your finnes
doe so clogge, and loade
your heart with sorrow:
then heare how againe he
replyes upon you, saying

It the case standi so with thee, then come in any wise, yea therefore the rather come. For, if thy sins doe put thee to paine, and be as a heaueie burden, too bigge for thee to beate, come thy way, and lay them all upon my shoulders: for my backe is broad enough to beare them all, were they never so many, I am well content to beare the whole load of them mine owne selfe, that thou maiest be fully and for ever discharged. For such Sinners doe I call, and such Sinners only will I save, as are in paine, and throughly tired with the sense and sorrow of their sinnes. As for such Sinners as have

The tired Sinner may boldly come to Christ.

Mat. 11. 28.

Marke well that Christ will save humbled Sinners & none other.

Matth. 9.
12, 13.

store of sins hanging upon them, and either doe not feelee them to bee any burden or care for no help, I have nothing to do with them, neither will I be any Saviour unto them. For, the whole word not the Physician, but the fake, I came out to call the Righteous, but sinners to Repentance.

You have a most sure word of the Prophet, to which you shall doe well to take good heed, and to treasure it up in your heart for your everlasting good.

Eys. 57. Let the wicked forsake his wayes, and the unrighteous his sinne imaginations, and returne unto the Lord, and hee will have mercy upon him: and to our God, for hee

is very ready to forgive.
David a worthy pattern
of godlinesse, through
both his own corruption,
and Satans malice, liued
grofely with as much ad-
vantage to the blasphe-
mous Adversarie, as any
religious Professour could
doe: yet when with pain-
ned sorrow, and hatred he
confessed, *I have sinned a-
gainst the Lord, the Pro-
phet Nathan instantly an-
swered, The Lord also hath
puniſhed thy sin, as thou
wilt doe.* Among all the
Kings of Israel, there was
none like Ahab, who sold
himselfe to worke wickednes
in the sight of the LORD,
whom hee had his wife pur-
chased: what for murder-

2 Samuel

12. 13.

1 Kings 21. 26.

1 King 11.
25, 26, 27,
28, 29.

ring of Naboth he did but
counterfeit repentance, he
obtained this favour from
God, that the evill which
was threatned against him
should not be in his dayes.
But *Manasses*, King of
Judah, is painted out as a
Monster not to bee mar-
ched for his wickedness,
his Apostasie, Idolatrie,
Crueltie, Witch-craft,
Charming, Sorcerie, &c.
His boldnesse was such,
that hee bearded the Lord
in his owne House, he de-
spised his Word, he abused
and mis-used the LORDS
Prophets so farre that the
LORD could not endure
him, but sent him fast
bound in fetters & chaines
to Babell. When he was
there

there in tribulation, He
 prayed unto the Lord his
 God, and humbled himselfe
 greatly before the God of
 his Fathers, and prayed un-
 to him, and God was entrea-
 ted of him, and heard his
 Prayer, and brought him
 againe to Ierusalem. The
 Parables of the lost sheepe
 and Prodigall Sonne are
 verie familiar: Peter an
 excellent Apostle foiled
 himselfe with a desperate
 threefold deniall of his
 only Sovereigne Saviour.
 But the Lord Iesus turned
 backe and looked merci-
 fully upon him for his
 comfortable recoverie:
 Saul was a cruell persecu-
 tor of the Gospell, as him-
 selfe confesseth, But he was

2 Chron. 33.
 1, 2. to the
 14. Verse.

Mat. 18. 11

Luk. 32. 37.
 38, 39, 60,
 61.
 Gal. 1. 13.

1 Tim. 1. 13.

16. 19. 20.

2 Tim. 1. 13.

11. 12. 13.

11. 12. 13.

11. 12. 13.

11. 12. 13.

11. 12. 13.

receivede mercy, that Iesus
Christ might faste shew on
him all long suffering unto
the ensample of them, which
shall in time to come beleeve
in him to eternall life: These
are so many Cloudes of
Witnesses to compasse
your soule, that you may
cast away whatsoever
may discourage you, and
repose your selfe upon the
assurance of Gods mercie
in Christ Iesus.

Thus farre I have ende-
voured to satisfie your first
and maine objection, and
to my power aimed at
this marke, namely, to pa-
cifie your troubled Con-
science with this comfor-
table and sound perswas-
ion. *That being justified by
Faith,*

Faith, you have peace to-
ward God through our Lord
Jesus Christ, by whom you
have boldnesse and access
unto God the Father; and
that by the powerfull
working of Gods Spirit;
which is the Spirit of A-
doption, which you have rece-
ved, whereby you cry Abba
Father. The same Spirit
beareth witnesse with your
Spirit, that you are the
Child of God. And if you
be a Child, then you are
also an heire of God, and a
joint Heire with Christ.
And therefore not I, but
Gods holy Spirit (whose
words you ought both to
regard and reverence) saith
unto you in this wise: Let
supper boldly man be thine
of

Eph. 3. 12.

Rom. 8. 16.
19. 17.

Heb. 4. 17.

of grace, that wee may receive mercy and finde grace to helpe in time of need.

Labour to
cast off
feare when
God would
have you
bold.

You are
lovingly
called to
come to a
lovely and
mercifull
Throne.

I beseech you marke advisedly that the Author of the Epistle calleth upon you to goe, and to goe boldly. But whither would he have you goe? forsooth to the Throne. And to what throne? Not to a Throne of Justice, of Wrath and Condemnation, but to a Throne of Grace and Mercie. It is indeed a throne of Justice, of Wrath and Condemnation; but not to you, nor any such as you are. The Throne against your coming is covered and hanged all over from end to end, both wide and
side,

side with most rich and costly cloath of Grace and Mercie. The hangings are all of Grace, and throughout embrodered with nothing but Mercie. View them your selfe, look upon them thoroughly, and you shall finde all Mercie, and nothing else but Mercie. Therefore you are willed to come to this Throne boldly, because it is a Throne of Grace and Mercie. And that you may know before-hand what you shall gaine by your comming thither, you are told plainly and truly, you shall find (that which your soule much longeth after) store of Grace, and so much Mercie as may helpe you,

Mercie
welcomes
you therefore
perswade your
selfe you
are welcome.

You must
needs be
wellcome,
for the
Judge is
yo'r great
friend &
even your
all suffici-
ent Savi-
our.

Mat. 23. 34.

Ioh. 17. 12.

you, when you shall stand
in most neede of Mercie.
Thus must it needs be, and
otherwise it cannot be:
because the Judge him-
selfe; who sits upon the
Throne, is a Judge full of
Mercie, cladde altogether
with rich Robes of Mer-
cie, and your great friend,
who will shew you all the
favour that may bee. For
why? hee is Iesus our Sa-
viour, who will in no case
suffer you to miserie.
Therefore he himselfe saith:
*Those whom thou gavest me
have I kept. & none of them is
lost.* Again, in another place
I give unto them eternal life
and they shall never per-
ish, neither shall any pluck them
out of my hand. My Fa-
ther which gave them me is

greater than all things is able
to take thee out of my Father's
hand. I & my Father are
one. If yet, for all that hath
bin said, there doth remain
any scruple, I will furnish
you with one place more
where the God of all com-
fort speakes to your heart.
Rejoyce O Heaven, and be
joyfull O Earth: burst forth
into Praise, O Mountaine:
for God hath comforted his
people, and will have words
on his afflicted. But Zion
said, the Lord hath forsake-
n me, and my Lord hath
forgotten me. Can a Woman
forget her child, & yet have
compassion on the son of her
womb? though she should for-
get, yet will I not forget thee.
Behold, I have graven thee
upon the palms of my hands.

Isa. 40. 28.
29, 30.

Isa. 49. 13.
14, 15, 16.

The second
Objection
and An-
swer.

The trou-
bled mind
cannot ap-
ply Christ
to it selfe.

Heere is good occasion
offered to answer a second
objection of yours: which
is, that you beleeve, that
Jesus Christ is a perfect and
able Saviour, but not your
Saviour: that hee saith
come, but hee saith not
come, to you. But I will
prove hee speaketh as well
to you as to any other: and
that as particularly, and as
plainly as if he should call
you by your name, and say
come M.P.E. I speake un-
to thee by name.

In the Prophet *Esay*, the
Lord God after he had in
the end of the former
Chapter, shewed What
fearefull judgements he had
resolved to bring upon the
Israelites for their sinnes,

be-

because they would not walke in his waies, nor be obedient unto his Law; lest the godly which were among them should be too much discomfited, and throwne downe too low, he speakes most graciously & particularly to them with most sweet and comfortable words, saying: But now thus saith the Lord that created thee, O Iacob, and he that formed thee O Israel, Feare not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee, and thorow the floods, that they doe not overflow thee; thou shalt not be burnt, neither shall

Esay 13. 1.
2, 3, & c.

Advise
your selfe
well, that
he that
knowes
you calls
you.

Mat. 9. 13.

Judge you
whether
you be
called.

shall hee thus kindly open
thee, for I am the L O R D
thy God, the holy one of Israel
thy Saviour, &c.

You will grant, that in
those words which you
find thus written in *Mat-
thew*, Chapter II, Verse
18. Come unto me all you
that are weary and laden;
Christ Iesus calleth all sin-
ners generally; you are one
among the rest: therefore
he calls you. For hee saith,
he came to call sinners to
repentance.

Secondly, in the fore-
named words he calls such
sinners onely, particularly,
and by name; as are weary
and laden with their sins.
Are your sinnes pleasant to
your palate, and sweeter un-

to your taste? Doth the remembrance of your sins make you laugh, as though yee were tickled; when you thinke upon them? Is it the joy and pleasure of your finnes; which drawe so great store of salt teares from your eyes, and fetcheth so many deepe sighes from your heart? Do your sinne lye upon your Conscience like some litle light feather; or rather do they not presse and hold you downe as a wonderfull weightie burden? Is not the burthen so heavy that you cannot containe your selfe but cry out with the Prophet, *There is nothing sound in my flesh because of thine anger: my*
bow

Isa. 38.3.4.

Psal. 40. 12

ther is there rest in my bones
because of my sinne. For
mine iniquities are gone o-
ver my head, and as a weigh-
tie burthen they are too hea-
vie for me. And againe, My
sinnes have taken such hold
upon me, that I am not able
to looke up: yea, they are
more in number than the
haire of my head: there-
fore my heart fayleth me.

If you be in this case,
then may you know, if
you will know, that which
shall doe you good, that
he speaks to you by name,
and saith unto you. Come
boldly and feare not, I will
ease thee of all those thy
sinnes, which are so great
a burthen to thy Consci-
ence, and will give thee a

gracious generall pardon
in my death and Passion.
Moreover, I will from top
to toe cover and clothe
thee with the rich Robes
of mine owne righteous-
nesse unto the full assu-
rance of everlasting life.

The third Objection
followeth: that your faith
is weake, & full of doubt-
ing; yea so weake, as you
are fully perswaded there
is no childe of God hath
so weake a faith as you
have. But hee that never
complained of weaknesse
of faith, never had any
sound saving faith: he that
never doubted of salvari-
on, never beleaved right-
ly, nor had any good assu-
rance of salvation; for hee
that

The third
Objection
and An-
swer.

The trou-
bled mind
complains
of the
weaknesse
of faith.
M. Perkins.

that beleeveth most both
 many doubtings, as a ſould
 man feelles many grudge-
 ings of many Diſeaſes,
 which if he had not health,
 he could not feele, David
 doubted; as appeares by
 his owne words uttered
 after this manner: *Why art
 thou caſt downe my ſoule,
 and troubleſt with mee?
 waite on G O D, or hope in
 God: for I will give him
 thanks for the helpe of his
 preſence.* Thus her com-
 plaints of weakneſſe and
 doubting, twice in one
 Pſalme, Pſal 43. 5. 13, and
 againe, Pſal 43. 5. he uſeth
 the ſame words: In ano-
 ther place he cries out moſt
 bitterly: *Will the Lord ab-
 ſent himſelfe for ever, and*

psal 47,
 7, 8, 9

will

will be shew no more favour?
Is his mercy cleane gone for
ever? doth his promise faile
for evermore? hath God
forgotten so bee mercifull?
hath he shew no his tender
mercies in displeasure?

I perceive it farth with
you as it doth with one
that is greatly troubled
with the Tooth-ache:
Gout, Stone, or some other
strong Disease, who being
in verie great paine, in the
extremitie thereof cries
out, that there was never
any Creature in the World
so cruelly tormented. And
why saith he so forsooth,
because he feels his owne
paine, and no other mans
beside: therefore he speaks
of that which himselfe tor-
lerh

Every
man com-
plains of
his owne
paine.

Many
deare Ser-
vants of
God are
greatly
grieved
for the
weaknesse
of their
faith.

leth, and not of that which
hee doth not feelee. For
there bee a great many
more as greatly tormented
as he: but hee thinkes not
so, because hee doth not
feelee it so: Thus doe you
deale, you are greatly
troubled with the weak-
nesse of your owne faith,
which you feelee therefore
according to your feeling
you complaine, that none
hath so weake a faith as
you have: notwithstanding
there bee a great num-
ber besides your selfe, who
are as much troubled this
way as you. But I will take
your own words. You say
your faith is weake. Yea,
then you grant you have
faith. And therefore say I,

or

or rather the Lord himselfe for your comfort, you cannot possibly perish. For God so loved the World, that he gave his only begotten Sonne, that whosoever beleeueth in him, might not perish, but haue everlasting life.

Iohn 3.16.

If you have faith, if it be but as much as a graine of Mustard-seed, *Mat. 17. 20. Marke 9. 24.* that faith taketh hold of *Iesus Christ* in whom there is all sufficiency of salvation, and in whom you are complete, *Colossians 2. 10.* So that whatsoever doubt ariseth in your heart, or is enforced by the malicious enemy, by reason of any want or weaknesse, it need

M. Greenh.

F

not

not dismay you ; because
you are not your owne Sa-
vour, but Christ hath sa-
ved you, who of God is
made unto you wisdom,
Righteousnes, Sanctifica-
tion, and Redemption,
that you may not glory in
your selfe but in him.

And because the que-
stion is about your faith,
I would have you to un-
derstand that faith is a full
undoubted perswasion,
wholy to repose and settle
to place and put our trust
and confidence for our
Salvation in Christ alone,
whom the Father hath
sealed, and in whom onely
you doe beleeve, renoun-
cing all conceit of your
owne Righteousnesse, or

of any other Creature,
Saint or Angell, relying and
resting upon the merits of
his Death and Passion. But
you have not that sensible
and lively feeling of faith,
which you desire: And
what then? *Ergo*, you
have no saving faith? your
reason is not good. Say
that you should fall into a
great sound and con-
tinue therein some time, &
your selfe for a time nei-
ther see nor heare, breathe
nor move in your owne
feeling, or sight of others;
is there therefore no life
because it appears not for
a time, but after a while
will shew it selfe? So it is
with you being overborne
with the extremities of

temptation; you seeme to
your selfe to have lost the
light and life which you
once enjoyed: Yet when
the tempest shall bee over,
& the countenance of the
Lord shall shine upon you:
faith which is hid for a
time, shall get life and shew
it selfe as the Trees in the
Spring after the sharp and
cold Winter,

The afflicted soule de-
sires nothing more fervet-
ly than to beleeve, where
it feeles not the present o-
peration of comfort by
faith; which desire ar-
gueth a secret sense, which
cannot easily be discerned,
together with assurance of
better comfort in time to
come; according to that

our Saviour in the Gospel:
*Blessed are they that hunger
 and thirst after Righteous-
 nesses for they shall bee filled.*
 Thus it is with you, and
 therefore your state is bet-
 ter than you thinke : for,
 this your bewailing of un-
 believe is not onely a step
 to comfort, but a certaine
 prooffe and demonstration
 that comfort shall come :
 for the Lord working by
 his Spirit in your heart,
 groanes and sighes, which
 cannot bee expressed, as-
 sures you that *the Lord is*
at hand : so that in due
 time he will in this parti-
 cular bring abundance
 of comfort to your Con-
 science.

But your faith (as you

F 3 say)

A weake
faith is a
good faith,
therefore
make
much of it,
and labour
to streng-
then it.

A weake
man is a
man.

say) is so weake, that you
cannot thinke it to be any
faith at all. And I againe
doe answer you with a
better warrant than your
thought, that a weake
faith is a faith, yea a good
& sound faith. The weak-
nesse of faith doth not
take away the nature and
being of faith, that be-
cause there is weaknesse in
it, therefore it should cease
to be a faith. Will you say,
a weake man is no man
because of his weaknesse?
No, for he is a man though
never so weake, as long as
there is any life and breath
in him. Neither doth his
weaknesse take away his
goodnesse: for he may be
a very good man, though
he

he be very weake : So say
I of your faith, the weak-
nesse thereof taketh not a-
way the goodnesse. It is a
good, a sound, and a live-
ly faith, although it bee
weake. I never yet heard
of any beleeving man or
woman, but have com-
plained of the weakenesse
of their faith. Nay for my
part, I have marked it in
sundry examples, that the
more godly & beleeving,
the more they have com-
plained. I could, from
mine owne experience,
name divers to prove this
point, and some of them
well knowne unto your
selfe. But I will name some
one or two out of the
Scripture, and leave the

Weaknes
of Faith a
generall
complaint
of all the
godly.

Mar 9.24.
Example
of a weake
Faith in a
very good
man.

TO
GOSPEL
CONSOLATIONS
FOR AN
UNBELIEF

The Apo-
stles weak
in Faith.

rest to your owne good
consideration.

You reade in the Go-
spell of *Marke*, the ninth
Chapter and the foure and
twentieth verse, of so good
and faithfull a man, as you
will your selfe confesse, he
had a true and sincere faith
because he said unto *Iesu*
Christ, Lord, I beleve. Ne-
verthelesse this good man
was sicke of your disease,
and felt his faith to bee
weake, yea, very weake;
and therefore he entreates
the Lord *Iesu* very ear-
nestly, yea crying out with
teares, faith, *Lord helpe my*
unbeliefe, &c.

Againe, you reade in
Saint *Lukes* Gospell, the
seventeenth Chapter and
fift

first Verse, of the holy Apostles, whom our Saviour CHRIST had chose to preach, and by their preaching to beget faith in others: yet even these men doe in like manner finde and feele great want and weakenesse in their owne faith. For which cause they put up their humble supplication unto their Lord and Master Iesus Christ, *that he would increase their faith.*

So that now you see very plainelie, there is no cause, why you should too much discourage your self with the consideration of the weakenesse of your faith; Because the best and most faithfull Servants of

F 5

God

Weaknes
and wants
will waite
upon us to
our grave.

1 Cor. 13. 9.

Weaknes
of Faith a
speciall
meanes to
humble us.

God, doe halt of this sort
as well as you, and shall
doe as long as they live in
this World. For there is no
perfection of any good
Grace in this life. *Wee see
and know in part*, and there-
fore must needs also be-
leeve and practise in part.
Perfection is no where to
bee found but in Heaven,
that wee may long to bee
there, and so be fully per-
fect. God useth this as a
holy and good meanes
rightly to humble you, and
many of his deare Chil-
dren for your good: that
by the true feeling of this
weaknes, and many other
infirmities, you may see
how much need you have
to runne continually for
strength

Strength and succor at the hands of your sweet Saviour, who hath thorowly supplied all your wants, and who will so strengthen you, that your faith (though never so weak to your owne feeling) may never faile you. For which purpose I would have you to lay sure hold on these words, full of sweet comfort, delivered unto *Peter* by our Saviour *Christ*, for the strengthening of all the faithfull. *Simon, Simon, Satan hath desired to winnow you as Wheat: but I have prayed for thee that thy faith faile not.*

Marke I pray you how *Jesus Christ* promised to pray for *Peter*, and not for him

Luk. 22. 31.

All the faithfull are as deare to *Christ* as *Peter*.

He praieeth
for all the
faithfull as
well as for
Peter, and
for you.

him onely but for all the
faithfull.

For, is hee onely *Peters* Saviour? Is hee not
also the Saviour of all the
faithfull in the World? Is
he not your Saviour as wel
as *Peters*? yes truly. Then
hee will pray for you also.
For so he saith in that most
sweete Prayer which hee
makes to his heavenly Fa-
ther, for all the faithfull
which shall beleefe in him
to the Worlds end. *I pray*
not for these alone, but for
them also which shal beleefe
in mee through their word.
And if he in whom onely
the Father is wholly and
altogether well pleased,
and for whose sake hee
cannot bee displeased
with

Ioh. 17. 10.

Mat. 3. 17.

with you, doe pray for you, shall not hee bee heard, and his Prayer fully granted? Yes, it cannot be denied.

But yet you say hee speakes to *Peter*, and promiseth to pray for him by name. Yea, and that is as much as if hee should call you by your name, and say that he will pray for you, and for so many as Satan hath any desire to winnow. But Satan hath a great desire not onely to winnow *Peter*, but all the rest of the faithfull also. For so are Christs words, saying, *Sathan desires to winnow, not thee, but you:* as if he should say, his malice is not against one alone,

Christ in
Peter
speakes to
all the
faithfull
by name.

Sathans
malice is
deadly a-
gainst the
faithfull.

lone, but against all. There-
 fore as all must looke to
 themselves: so Christ pro-
 miseth to pray for so ma-
 ny as are winnowed, & par-
 ticularly for you, because
 you can tell that you are
 winnowed. And whereas
 it pleaseth the Lord thus
 to winnow and sift your
 faith, you may be sure not
 to lose, but to gaine there-
 by. For this you know,
 The more the good corne
 is fanned, and winnowed,
 the cleaner it is; and the
 oftner Gold is put into the
 fining Pot, the more pure
 and excellent it is. To this
 end therefore are you fined
 after this manner, that the
 tryall of your Faith being
 much more precious than
 Gold

*Gold that perisheth, though
it bee tryed with fire, might
bee found unto your Praise
and Honour, and Glorie at
the appearing of IESVS
CHRIST. But to end this
point, let me advise you of
this one thing, that you be
not so farre discouraged
with want of faith and
feeling according to that
which you desire and faine
would attaine, that you
forget to acknowledge
Gods Mercy for that mea-
sure of faith which you
have received. Indeed, I
confesse, that in this your
earnest and great desire af-
ter a continuall increase of
faith, you are like to many
covetous Worldlings, who
are so greedie to increase
their*

their wealth, that the more they have, the more they desire: through which desire they deprive themselves of the use of that they have, and forget they have it; yea, and which is more, they will even protest and sweare that they have not that they have in great abundance. This is a verie comon thing with many miserable Earth-wormes, that if a man which knows their estate, doe but say to them, that they are greatly gathered, and so well-mourned, that it were a small matter for them to lend such a summe, or to give so and so, to such as want & bee in neccessitie; they will by and by answer, with great

great indignation, they have no money, they, where should they have it? they can but marvel they should say so, and also that they would be glad for to borrow themselves. &c.

Thus you deale because you have not so much faith as you heartily desire, so much repentance, so much patience, so much godliness, &c. Therefore you have none, or else so little as that it is not worth the speaking of: Yet such as know your estate by acquaintance with you, which have observed and considered your Zeale to God, and Love to his Servants, can say to the contrarie: therefore for conclusion, take

The Lord
Obedience
and an
good
giving
joy

take heed of this, that you wrong not your selfe, and the Grace of God, which you have received; lest you provoke him for your unthankfulnesse to take from you that which you have: and then you have just cause to blame your selfe, that you so lightly esteemed his gracious favour shewed to you.

The fourth
Objection
and Answer
concerning
Prayer.

Now I come to answer your fourth Objection, That you cannot pray. What can you not pray at all? Can yee never pray? Yes, you thanke God for his mercie, you can pray sometimes: but neither so often, nor so zealously as you desire, and as your need inforceth you. Some-
time

time you pray, but verie coldly and with verie little or no feeling. Sometime you pray more earnestly: & for all that, you finde small comfort. And sometimes though you doe what you can, you cannot pray, for your life. This is as I know by some wofull experience a very just and true complaint: yet I remember when I demanded whether you could pray at any time, you could not denie, but you could pray sometime; and I am perswaded with good feeling and sweet comfort to your soule. Whereupon I prove once againe to your conscience, that you have a true faith unto salvation;

be-

Cold Praier better than no Praier.

Ro. 10. 13.

Prayer no
common
but a spe-
ciall Gift
given to
the Elect.

because Prayer is an un-
doubted, and plaine fruit
of a lively faith accompa-
nied with everlasting sal-
vation: For, *whosoever
calleth upon the Name of
the Lord, shall be saved.*

Prayer is not a common
gift, common to all; but a
speciall gift proper only to
the Elect, as Faith and Re-
pêrance. The Apostle saith
All men have not faith,
2 Thesal. 3. 2. So Say I, all
men have not the gift to
pray. A wicked man can-
not pray, because he can-
not beleeve: for Prayer is
a most excellent, fruit of
faith, and an unseparable
companion of a lively sa-
ving faith. Therefore the
Apostle saith, *How shall
they*

they call on him in whom they have not beleevd? Hypocrites, I confesse, can word it at large, and make a clerkly semblance of zealous and devout Prayer, it may be very profitable to others, but most uncomfortable to themselves, because God hath given sentence against them, saying, This people comes neere me with their mouth, & honour me with their lips, but have removed their heart far from me. And our Lord and Saviour counts their wordie Prayers but as vaine babbling and froth.

The ungodly have not this gift in truth, or in any good measure : howsoever they have many other

ex-

*Rom. 10.
14.*

Esay. 29. 13.

Mat. 6. 7.

Psal. 144.

Rom. 8. 26.

excellent gifts of Wisdom,
Counsell, and Learning,
yet they want this: which
the Prophet doth plainly
avouch, saying of them,
that they call not on God: as
though he should say, they
doe many other things,
but they doe not this, and
no marvell: for indeede
they cannot, because they
want that Spirit which
should teach them to pray,
for the Spirit helpeth our
infirmities, and prayeth in
us. Yea this same Spirit of
Sanctification which hath
wrought a gracious mea-
sure of faith and Repen-
tance in your heart, hath
taught you also to pray, &
to take so great delight
therein, that you are glad
when

when you can pray your
 selfe, or can bee partaker
 with others whē they pray.
 But you say sometimes
 you cannot pray at all,
 and therefore you doubt
 your selfe very much. If
 you could pray when you
 would, and as you would
 (beare with my plainnesse,
 for I speake from the fee-
 ling of mine owne heart)
 you would bee proud, you
 would thinke it were but
 a gift of nature, in your
 own power, and no gift of
 God: so should God lose
 his Glorie, so should you
 soone forget the right use
 of a most notable spiritu-
 all heavenly blessing, and
 forget also to be thankful.
 Now you have it but sel-
 dome

Praier is
 not a com-
 mon Gift.

The goldy
 cannot al-
 waies pray
 as they
 would.

The want
 of many
 blessings
 and graces
 is very
 needfull
 and pro-
 fitfull.

To be back

come, not so often ; or in
 so great measure as you
 would your self, you know
 from whom you receive
 it. And when you have it,
 you learne to use it with
 more reverence, and make
 more account of it, you
 take more joy in it : and
 when you want it, you
 groane to God for it the
 more earnestly. It is verie
 needfull and expedient,
 that the Lord should ex-
 ercise his chiefe and most
 choise Servants, with the
 want of many Blessings
 and Graces, both for their
 bodies and soules.

The want
 of many
 blessings
 and graces
 is very
 needfull
 and pro-
 fitable.

To be sick.

It is good sometimes to
 bee sicke, that wee may
 know how good a thing
 it is to enjoy the benefit of
 health.

It is good sometimes to be hunger-bitten, that our meat may be the more savourie, that wee may bee the more thankfull for our food, that we may receive and use it more reverently, and the more willingly relieve such as stand in need.

2
Hunger-
bitten.

It is good for us some nights to bee abridged of our naturall sleepe, that we may know, *It is the Lord who gives rest unto his Be-
loved.*

3
To want
sleepe.
Psal. 137. 2.

I. It is verie meete wee should sometimes be troubled in conscience, that we may know how precious a blessing it is above all others, to enjoy the peace of conscience, & to labour

4
To have a
troubled
conscience.
Peace of
conscience
a precious
Blessing.

G above

above all things to attaine
to it, and to maintaine the
same. It is good for us
sometimes to be cleane to
seeke how to pray; to the
end that when wee can
pray, we may be the more
humble, reverent, and
thankfull.

But if you like to stand
upon this point, to urge the
same against your selfe, I
will as in the fight of God,
to his Glorie, and mine
owne shame, confesse the
Truth unto you, as it is
with mee in this thing. I
have more cause a thou-
sand folde, to doubt my
selfe herein, than you have,
by reason of the great cal-
ling which the Lord hath
laid upon mee, being a Mi-
nister

nister and Teacher of the Word. Therefore the Lord
be mercifull unto mee a
wretched Sinner. For my
wicked evill heart is so
narrow & barren in Prai-
er, that I cannot pray to a-
ny purpose, but very cold-
ly, and unfavourly for the
most part, yea, sometimes
I cannot pray at all. And this
fallies out not onely in my
private Meditations, be-
twene GOD and mine
owne soule, but in my dai-
ly Praiers: wherein I am
constrained for the most
part to plod on in an ordi-
nary course of words and
matter, without change
or varietie: whereas I
know divers worthy Prea-
chers, in whom there is

such an excellent Spirit,
that they can pray most
powerfully upon every
occasion publickly or
privately: I cannot doe so.
Nay, such is my wofull
wretchednesse in perform-
ing this holy exercise,
that if I be in companie at
meate and am required to
pray or give thanks; a
sudden feare doth so sur-
prise mee that my breath
is stopt up, that I am not
able to speake a word. By
meanes whereof I am en-
forced to forbear the
conversation of many gra-
cious and comfortable
friends. Yet to quicken
my dull heart to a greater
fervencie and conscience
in Praier, the Lord hath
sharpe

sharply spurred mee. For
after thirty yeeres labour
in the worke of the Mini-
sterie I am now in my old
age (with many others a-
mongst whom I deserve
not to be numbred or na-
med) deprived and silen-
ced, for not conforming
my selfe to some Church-
ceremonies, which I could
never bee perswaded to
use, as the searcher of all
hearts knowes best. And
albeit I am yett cast out as
unfavourie salt ; and as a
Vagrant, am exposed to
great reproach, and many
inconveniencies : yett am I
so lumpish concerning mine
owne estate, and so farre
from Christian compassi-
on towards my Brethren,
that

that I cannot attain to any competent or comfortable measure of Grace in calling upon God. Yet that the Lord may have the honour of his owne grace, bee it never so small, (for hee knowes, and by his goodnesse, I also in some measure doe perceiue how needfull it is for me to bee abased with feeling of many great wants) sometimes I thinke the Spirit of God doth teach mee to pray with much libertie, and comfort to my conscience. And now and then I feelee some slender ejaculations, and lifting up of my weak heart unto God. In one word, to say all the verie best that possibly I can

can for my selfe; I would
faine pray more fervently;
repent more unfainedly;
beleewe more heartily, and
live more holily. But I am
too too negligent and un-
conscionable in the meanes
which God hath merciful-
ly sanctified for my good.
This I confesse according
to the Truth, that you may
know you are no more a-
lone in this point, than in
the former; and to intreat
you to pray for mee, fol-
lowing the good advice of
the holy Apostle Saint
James, who counselleth us
to confesse our sinnes one to
another and to pray for one
another.

is it not
a good thing
that we should
confesse our
sinnes

James 5. 20.

But alas say you, how
should I pray for you

True Prayer is not a
set order
of fine
words.

when I cannot pray for my
selfe? If you cannot pray
in set words, and in fine
order, can you not there-
fore pray at all? can you
not sigh and groane in-
wardly, in the true feeling
of your soule, as one that
is so greatly oppressed
with griefe, that hee hath
not a tongue to utter that
which he hath within his
minde? If you can sigh
and groane, after this man-
ner, bee of good comfort.
For you have learned long
since, from some of your
faithfull Teachers, who
have many times soundly
taught this point from the
Word of God, and that of
purpose for the reliefe of
weake consciences, that
you

you pray very effectually;
 your sighes are Praiers,
 which the Spirit, from
 whom they proceede, un-
 derstandeth right well, yea
 although there is not so
 much as any one word ut-
 tered to expresse them.
 Words are for our under-
 standing, that wee may
 thereby know one ano-
 thers meaning; But the ho-
 ly Spirit which is our com-
 fortable Schoolemaster, e-
 ven God which searcheth
 the hart, knowes the mea-
 ning of his owne Spirit in
 our secret thoughts before
 we speake, yea though we
 speak not at all. For as the
 Prophet *David* saith, *He*
knowes our thought long be-
fore. And the Apostle saith,

C 5 the

Act. 15. 8.

Ps. 139. 2.

Rom. 8. 26.

The sighes
of the god-
ly are ac-
ceptable
Prayers.

the Spirit helpeth our infir-
mities : for we know not
what to pray as we ought,
but the Spirit it selfe ma-
keth requests for us with
sighes, which cannot be ex-
pressed.

These sighes breaking
out violently from the
consciencs of the godly,
are prayers and lowd cries,
acceptable to the Lord,
piercing deeply into his
eares, as appeares in Exo-
dus 14. 15, Where the Lord
demandeth of Moses why
hee creed so much how,
whereas the words of the
Text make no mention of
any one word he spake or
uttered.

I pray you tell mee this
one thing : If the Child of
your

your owne bodie whom
you love dearly, and
which is unto you as your
owne soule, shall be sicke,
& being full of paine, shall
moan himself unto you, tel
you how sicke he is, where
his paine doth hold him, &
shall entreat you even as
you love him, to doe what
you can to ease him, will
you not doe it both wil-
lingly and readily? yea,
will you not doe whatso-
ever you are able everle
kinde of way for the ease
of your deare Deareling?
But if his paine shall in-
crease and grow so great,
that it takes away his
speech, so as he is not able
to speake a word, but to
fetch deepe sighes and to
moane

The Lord
disobey
in mine
Gode
and com
& nothin
tristore
will hear
and helpe
you
yell

The Lord
exceedeth
all men in
goodnesse
and com-
passion; &
therefore
will heare
and helpe
you rea-
dily.

moane himselfe unto you
by most grievous groanes;
will not these groanes
pierce your heart more
deeply, and cause the bow-
els of compassion to yerne
in you more strongly, to
straine your selfe even to
the uttermost of all your
power, to afford him as
much comfort as is possi-
ble, both by your selfe and
others? shall the groaning
of your Child work great
pitle in you, and shall not
the mightie groanes of
your poore sicke soule,
move the Lord your God
to greater compassion? If
in such a case you will bee
so readie to heare & helpe,
know you for certaintie
the Lord will bee more

re-

rea-

readie to heare and helpe,
whensoever you shall in
the anguish of your soule,
groane unto him. For look
how farre he exceeds you
and all other in goodnesse,
so farre also doth he sur-
passe you and all other in
Mercie and Compassion.

Beside all this, there is
no Sacrifice more accepta-
ble in the sight of God,
than the sighes and groans
of a troubled minde. For
so saith the Prophet, *The
Sacrifices of God are a con-
trite spirit, a contrite and
broken heart, O God, thou
wilt not despise.* Therefore
make as good account of
the groanes and sighes of
the Spirit, as of any Pray-
er you can make, even in
the

Psal. 51. 17.
The sighes
of the spi-
rit are to
be regar-
ded.

Ezekias
could not
pray, but
chatter.
Esay 38. 14.

The Pub-
lican prai-
ed fervent-
ly, but
said little
Luke 9. 10.
Or.

the best words you can de-
vise. And for a farewell of
this matter, remember
that the godly and good
king, *Ezekias*, could not in
smooth and fine words,
powre out his prayers be-
fore the Lord in his great
sicknesse, but chatter like a
Swallow or a Crane, as
hee confesseth of himselfe.
Consider also that the
poore Publican being a-
shamed of himselfe, by
reason of his sinnes, and
fearing to lift up his eies
toward Heaven, could not
deliver his minde at large,
in fit and choise words,
but with much paine; at
the last hee breakes forth
after this manner, *O God*
be mercifull to me a Sinner.
Ne-

Neverthelesse our Saviour
Christ giveth sentence on
his side, that *he went home
more justified than the
proud Pharisee*, who had
both words and winde at
will.

Your fifth Objection,
doth thus offer itself, *That
you cannot leave sinne.* And
that which doth more
trouble you, you cannot
leave those sinnes, which
you have vowed to leave,
but you fall againe into
them. First, you reason
thus against your selfe, that
you cannot leave sinne. No
marvell, for although you
bee one of Gods Saints,
and have received the Spi-
rit of Sanctification in
measure, to fight the
Lords

The fifth
Objection
and An-
swer, of
leaving sin-
Sin cleaves
too fast to
our na-
ture, to
part with
it in haste.

Lords Battels against sinne
 and Hell : yet are you no
 Angell in this World, so as
 you can altogether cease
 to sinne, because you car-
 rie, and shall carrie unto
 your grave, a bodie and
 soule, subject to sinne. For
 as the Twins which were
 in *Rebekahs* womb, strove
 together to her great
 griefe : so it is betweene
 the flesh and the Spirit in
 the Children of God ; for
 these two are alwaies and
 ever will be at deadly
 feud ; as the Holy Ghost
 witnesseth, where he saith,
*The flesh lusteth against the
 Spirit, & the Spirit against
 the flesh ; and these are con-
 trarie one to the other, so
 that ye cannot doe the same
 things*

Gal. 5. 17.

things that you would. And the Apostle Peter saith, That the lusts of the flesh doe fight against the soule.

1 Pet. 2. 11.

Therefore you must fight this Battell even so long as you have breath & life. This enimie of yours is so strong, that hee will never bee fully overcome, untill you have over-masted him by death. And then you shall have a full & perfect Conquest over him and all your enemies. In the meane time, pluck up a good heart, gird you fast with all your Christian Armour, put on your compleat Harnesse, as you find it set down in the sixt Chapter of the Epistle written to the *Ephesians*: take

No perfect conquest over sinne, untill death.

Christian courage & Armour.

Ephes. 6, 13,
14, &c.

Be carefull
to fight
Christ his
Battell, &
feare not
the issue.

take your weapon in one
hand, I meane the *Sword*
of the *Spirit*, and your
Buckler or Target in the
other, that is to say, the
Shield of Faith. Lay about
you lustily, with all the
strength and cunning you
have: *Yea, be strong in the*
Lord and in the power of his
might; And feare not the
issue, although you lach
and catch many a sore
blow, no, though you bee
foiled and wounded; be-
cause you have a valiant
Captaine *Christ Iesus*, your
Saviour: who hath alrea-
die himselfe gotten the
victorie for you, and who
will not shrink one foot
from you, untill such time
as you also have gotten the
victo-

victorie. For in all these things wee are more than Conquerors through him that loved us. And that you may have the more courage to fight this Field without fainting, understand thus much, that all the faithfull doe joyne hands with you to fight out this Battell.

Rom. 8. 37.

All the
faithfull
doe fight
one and
the same
Battell.

The holy Apostle Paul had received a great measure of Sanctification, above many thousands of Gods Children: yet could not he get the full mastery over sinne, but that full sore against his will to his hearts grieve he fell into it. Therefore with sorrow of soule, hee complaines in the seventh Chapter to the

Ro.

Rom. 7. 19.

Paul
fought a
bloudie
field with
sinne.

Vers. 24.

Romans, That the good which he would hee did not, but the evil which he would hee, that did hee. And that it may be well understood, that this was not onely a sharpe hot skirmish, for a short fit, but a set Battell to continue to the end of his life, you may reade how after sundrie and diuers grievous complaints of his owne weaknesse, and of the strength of sinne (as a man that is weary of his life, for no cause but this onely that hee could not leave sinne) hee breakes out into these words of great passion, O wretched man that I am, who shall deliver mee from the bodie of this death? In which speech hee

hee doth bewray two things: First, that he could not leave sinning, although it was his whole studie, and the onely thing among many, which hee most earnestly desired. Therefore he calleth himselfe a wretched man, because hee carries about a bodie of sinne and death. Secondly, that hee had as longing a desire to cease from sin, as any man could have. And therefore hee asketh this question, *Who shall deliver me?*

Now tell me, I beseech you, is it not thus with you? Would you not faine leave sinne if you could, & that with al your heart: are you not wearie of it, and fore

Paul could not leave sin as hee desired.

The godly would faine leave sin, and so would you with all your heart.

Pro. 2. 14.

Esay. 66. 3.

Esay 6. 18.

The godly
sinne not
willingly
as the
wicked.

fore grieved for it? Must
it not needes be thus, be-
cause you complaine so
greatly, you cannot leave
sinne? You sinne indeed,
but not willingly, nor of
set purpose; you delight
not in any sinne, as the un-
godly, of whom Salomon
speaketh, *Which rejoyce in
doing evil, and delight in
the forwardnesse of the mis-
ted.* Therefore the Pro-
phet protesteth against
them, that they have chosen
their owne wayes, and their
soule delighteth in their ab-
ominations; you draw not
sinne unto you with car-
ropes, as the wicked doe,
but you are violently
drawne by the furie and
violence of sin. You burne

not

not after iniquitie, to pursue and follow after it, with the enticements thereof. But sinne hunts and pursues you, till you have lost both wind & strength: and so it may bee, you are many times take prisoner. In which case you are no more to be blamed, than a Souldier, who in Battell is full sore against his will taken Prisoner of his Enemy: which thing is most manifest to your own conscience, because when you are taken, and you perceive it, you behave your selfe as a man, which is fallen into his enemies hand. For your heart is grieved, & your soule wonderfully troubled, your sleepe

de-

will not
word
of
the
to

departeth from you, you can eat no meat that doth you good, you take no pleasure in any worldly thing, there is no mirth in you, but you are all heauie and sad. If you will bee in company, where you are provoked to be merrie, you laugh but for companie : for it is but from the teeth forward.

The godly
study how
to breake
off the fet-
ters of sin.

To be short, so long as you are holden captive of any sinne, you are wearie of your life. Therefore all your studie is how you may breake off the fetters of sinne, and be delivered: whereto you apply al your wit, power, cunning and skill : And if through the great goodnesse of God
you

you get any advantage to escape, there was never any Fowle more glad of a faire day, or Bird that hath broken out of the Fowlers Net, more joyfull than you are of so happie deliverance. And when you are delivered, you are ever afterwards more carefull a great deale that you fall not againe into your enemies hand.

Againe, you make not a trade of sinne, to follow it daily and hourly as the workers of iniquity. Who follow it as carefully and continually as any man followes his occupation whereby he must live. But the trade which you follow, and the way wherein

H you

ward rich
may draw
you unto

The wicked
doe
trade in
sinne.

Mat. 7. 23.
Psalm. 2, 3.

Col. 3. 2.

It is better
with you
than you
thinke for,
and there-
fore bee
thankfull
& cheere
up your
heart in
the Lord.

you walke with delight, in
the continuall Meditation
of the Law of God, with
an earnest desire to prac-
tise it in your whole con-
versation. Your minde and
affections are not set upon
the Earth, but upon Hea-
ven, and upon those things
which may bring you to
Heaven. Therefore in the
true acknowledgement of
Gods great Mercie to-
wards you, you may with
peace to your soule say
with the Apostle Paul in
the seventh Chapter to the
Romanes, and the five and
twentieth Verse, *I thank
God through our Lord Iesus
Christ, because in my mind
I serve the Law of GOD
although in the flesh, that is*

in that part, which is unregenerate, *I serve the Law of sinne.*

Touching that other point, namely that you fall often, and againe, into that sinne, which you have vowed never to commit againe. for as much as the lame is against your will through great infirmitle, and not of any set purpose (although I will you in any wise to bee as carefull as may bee therein, and to use all good and holy means of warching over your affections, and avoiding all those occasions, whereby you may be drawne forward into any the least sinne, by Prayer, Fasting, and such like holy exercises, whereby

H 2

you

It is no wonder in this corruption to sin often in the same sin.

All good meanes must be used against every sin.

Consider
wisely and
apply with
reverence.

Abraham
fell more
than once
into one
sine.

you may be better streng-
thened against all assaults
of sinne) yet would I not
have you to discourage
your selfe too much with
the consideration thereof.
For this you know, that
one which walketh in a
slipperie way, or upon yce,
may against his will, yea
though he looke never so
well to his feete, not onely
take the first, but the se-
cond, and the third fall,
yea many fells, notwith-
standing he thinketh to set
his feet marvellous sure.

Abraham although he
was the Father of the
faithfull, and for his god-
linesse highly commended
in the Scripture: yet tho-
row great weaknesse, lyed
first

first in Egypt to *Pharaoh* in denying *Sarah* to be his Wife, *Genes* the twelfth Chapter, and thirteenth Verse. Again, he fell into the selfe-same snare unto *Abimelech*, the King of *Gerar*, *Genes* the twentieth Chapter, and second Verse. *Sarah* also gave her consent both times, and was partaker of the sinne. *Isaac* their sonne a verie upright holy man, upon the like occasion, so readily coyned a lie, as if his Father and Mother had not onely by practise, but by precept taught him to lie. I know both what I say, and to whom I speake. For as these Examples and such like, may not, nor

H 3 ought

Gen. 26 7.

These examples are to comfort such as would pave sin, and not to encourage any to live in sinne.

ought not, to make us bold
 to runne head-long, or to
 continue with delight in
 any sinne great or small;
 (for then woe unto us) so
 they serve to comfort us,
 that wee stand not over-
 much amazed at our daily
 slips in sin. And that your
 troubled minde may be
 more effectually supported
 against the power of this
 temptation, beleeve as a
 most certaine truth, that
 that man who disliketh
 and lothes his finnes be-
 fore and after hee hath
 committed them, shall ne-
 ver bee condemned for
 them. The holy Apostle,
 avoucheth cōfidently that
 there is a sinne which is
 not unto death, which sin

if

if a man commit and his brother pray for him, it shall bee forgiven him: Consider and ponder his words well, as he himselfe sets them downe in this manner: If any man see his brother have a sinne that is not unto death, let him aske, and he shall give him life for them that sinne not unto death. There is a sin unto death: I say not that thou shouldst pray for it. All unrighteousnesse is sinne: there is a sinne not unto death. We know that who-soever is borne of God sinneth not: but hee that is begotten of God keepeth himselfe, and that wicked one toucheth him not: We know that we are of God, and

1 Ioh. 5. 16,
17, 18, 19.

this whole World lyeth in wickednesse. But wee know that the Sonne of God is come, and hath given us a mind to know him which is true: and wee are in him that is true, that is, in that his Sonne Iesus Christ: this same is that very God, and that eternall life.

From this place you may clearely gather these comfortable conclusions. First, that there bee some sins which are not deadly, or which shall bee able to condemne such as doe them; that is, such as are so grievous to them that have done them, that they doe not onely pray themselves most fervently for pardon; but others also are earnest
sutors

furor unto the Lord, that
 he will graciously forgive
 them. Secondly, that there
 is a sin unto death which
 cannot be pardoned, be-
 cause it cannot be repen-
 ted of; the sinne against
 the Holy Ghost: which is
 an universall malicious
 wilfull falling away from
 the knowne Truth of the
 Gospell, which no elect
 Child of God can fall in-
 to. Thirdly, that although
 all iniquities and transgres-
 sion be comprehended un-
 der the name of sinne, and
 therefore deadly in it selfe,
 because the wages of sinne
 is death; yet may we not
 therefore despaire, because
 every sinne is not without
 hope of remedy. Fourthly;

that no sinne is nor can be
 deadly to those that are
 made the sons and daugh-
 ters of God in Christ, by
 whose Spirit being guided,
 they are so kept that
 they cannot be made Vas-
 sals and Slaves to serve sin,
 neither can bee deadly
 wounded of Sathan their
 enemy. Fifthly, that all the
 Elect are by speciall privi-
 ledge of Gods favour as-
 sured that they are exemp-
 ted from the condemnati-
 on of the ungodly multi-
 tude. Lastly, that every
 Childe of God must par-
 ticularly apply to himselfe
 the general promises made
 in Christ Jesus concerning
 everlasting life: feare not
 therefore, but bee of good
 courage

Perk. con.

courage: for whereas you have an unfained hatred of evill, and a great desire to doe the things that may please God, it is a sure argument you are a true member of Christ; according to that saying of PAVL: *They which are of the spirit, savour the things which are of the spirit.*

Rom. 8. 5.

And if Sathan object your sins to you, or charge you with them, answer him, that they are all discharged in Christ. And if, with his wily and violent temptations, he carrie you into any sinne, let him be sure he shall answer it, and not you: it shall bee set on his score at the Day of Judge-

Job. 3. 3.

Judgement: because hee was the Author of it, and forced you against your will as hee did that holy man *Iob*, whom he so feriously tormented; that in his fiery passions, he most bitterly cursed the day and time that ever hee was borne.

Finally, if you fall by frailty of the flesh, & that corruption which is glued so fast to this body of sin, that it will not be perfectly divorced in this life; that shall perish therefore, but so, as still you shall have Christ your assured Advocate and All-sufficient Saviour. Marke your best advantage of these things for your soules comfort: But
keepe

keepe your soule diligently, that you take not any encouragement hereby to harbour or nourish the least affection, thought, or motion to any sin though never so toothsome or pleasant: for then you undo your self for ever. Therefore stand upon your guard with all diligence: & then though you endure many sharpe brunts and hot skirmishes, yet shall the victorie be most happie and glorious with everlasting triumph.

Now followeth a sixth objection concerning hardness of heart. That you cannot profite by the Word preached, and therefore thinke it were as good or bet-

*Handell
of heart
shall be
upon it
have it
the heart.*

The sixt
Objection
concerning
hardnesse
of heart.

Hardnesse
of heart
will hang
upon us &
haunt us to
the death.

Look well
to your
Armour.

Be not
ready to

better not to heare at all,
as to heare to no purpose,
and profit. For hardnesse
of heart, which is the first
branch of this Objection,
I answer that it is a princi-
pall part of the corrupti-
on of the old man, which
cleaveth fast unto our na-
ture, and is one of our
mortall enemies, which
will haunt us unto the
death. For our faith shall
be exercised therewith as
long as wee live in this
World. Therefore our best
remedie is to arme our
selves with the Armour of
Prooffe before rehearsed,
and to buckle with this
Adversary, whose edge and
courage by little and little
shall bee abated. And for
your

your encouragement, this I say, that flesh and blood hath not opened your eyes to see this to be a sinne, neither touched your hart with a misliking thereof: for then you might long agoe have found out this & many other sinnes, when they reigned in you more strongly, and carryed you head-long, without any resistance or misliking, into much euill, to commit sin with great greedinesse. But then you could finde no fault at all with your selfe, nay you thought your selfe in as good case as was possible. And no marvell, because you were blinded through the darknesse of your owne understanding and

Blesse
Gods
Name,
that now
you see &
grieve for
that sinne
which in
former
times you
neither
saw nor
grieved
for,

Your case
all one
with the
Apostle
Paul.

Rom. 7. 5. & 6.

and reason, so as you could
judge no colour. Thus it
was with the holy Apostle
before his Conversion and
Regeneration, as hee testi-
fieth of himselfe when
through the ignorance of
the true understanding of
the Law, hee thought hee
was able to keep the Law,
I once (saith hee) was alive
without the Law: but when
the Commandement came,
sinne revived: but I dyed:
and the same Command-
ment which was endayned
unto life, was found to be
unto death. Yea,
such was his blindnesse,
when hee was a cruell Per-
secutor of Christ in his
members, hee thought he
performed acceptable ser-
vice

vice to God. This hee is
not ashamed to confesse in
most evident termes: I al-
so verily thought in my selfe
that I ought to doe many
contrarie things against the
Name of JESVS of Na-
zareth. Which thing also I
did in Ierusalem: for, many
of the Saints I shut up in
Prison, having received au-
thoritie of the High Priests,
and when they were put to
death, I gave my sentence,
&c.

Now through GODS
goodnesse, for the wel-
fare of your soule, your
eyes which were blind, are
opened to see those things
which you never saw be-
fore, and your heart is
touched with a wonder-
full

Acts 26. 9,
10, &c.

Give God
praise
for what
he hath
done
for you
in Christ
Jesus

A General
exhortation
to the
people

Give God
leave, and
hee will
helpe that
which you
cannot.

Psal. 27. 14.

A generall
complaint
of the best.

ful misliking of that which
before you loved. Yea, in-
deed you must needs con-
fesse you see & feele your
hardnesse of heart, but you
cannot help nor amend it.
No, but the Lord both can
and will helpe to amend
whatsoever is amisse in his
time. In the meane time,
doe what you can, *Be pa-
tient, carrie the Lords let-
sure, waite upon him, and he
shall comfort thine heart.*

Where you say, you
cannot profit by the Word
of God preached, that is
also a generall complaint
of all such as are most
carefull to profit. But your
owne words doe prove
against your selfe, that you
doe profit. For if you pro-
fited

fited not, how comes it to
passe that you have found
out this fault, that you can-
not profit? It is not the
manner of such as doe not
receiue profit by the word
preached, to find fault, but
to please and flatter them-
selves most, when they
profit least. Therefore this
is a great Argument and
sound prooffe of your pro-
fitting, in that you can thus
blame your selfe, that you
doe not profit. And it plea-
seth the Lord thus to ex-
ercise you and the rest of
his beloved ones, with the
feeling hereof, not to dis-
courage you; but that this
may be as a Whet-stone to
sharpen your stomacke, to
heare with greater consci-
ence,

nois.

The com-
plaint of
not profi-
ting is ve-
ry profita-
ble, be-
cause it
makes you
carefull to
profit.

ence, and as a spur to make you more eager upon the Word when it is preached; that the oftner you heare, you may desire more and more to profit by hearing.

As you love your soule take heed of this temptation.

But whereas in the end, you throw downe this logge in your owne way, that it were good, not to heare at all; I am to give you speciall warning, as you tender the salvation of your own soule, to take heed how you give consent to that temptation, in the least thought of your heart: for it is a strong enchantment of Satan, to bewitch you withall, and a choise bait to catch your soule in everlasting destruction

tion. He knowes this as well as any man can tell him, that as the Word preached is the only most principall meanes which God hath ordayned, as to beget Faith, Repentance, and all other saving Graces needfull to Salvation, so also to arme and streng-then you against the whole battery and force of all his temptations. He knowes also that from thence you daily gather courage against him. Whether it be thus or not, I appeale to your conscience. And if you have found this powerfull worke in your owne soule, then so often as he shall thrust in this temptation, say unto him, *Away*

The De-
vill him-
selfe hates
preaching
(more
than holy-
water) be-
cause it o-
verthrow-
eth his
kingdome.
Rom. 10.17.

Mal. 4.10.

Sa-

1 Pet. 1. 24, 25.

1 Pet. 1.
24, 25.

Sathan; for thou laboured
 to murder my precious
 Soule, by withdrawing me
 from the meanes of my
 Salvation: And remember
 Peters words, where hee
 saith, *Master, to whom shall
 we goe?* Then hee saith the
 words of eternall life. Adde
 herto that which is writ-
 ten else-where; *All flesh
 is grasse, and all the glory
 of man is as the flower of
 grasse: the grasse wither-
 eth and the flower fallesth
 away; but the Word of the
 Lord endureth for ever: and
 this is the word which is
 preached among you. Let no
 enchantment draw you
 from this, but holde it fast
 to the death.*

But how doth hee urge
 this

this point against you, and with what reason? First, because you doe not feele profit presently. Secondly, because you doe not profit so much as you should. Now marke, I beseech you, the Devils craft in reasoning. First, you feele no profit by the Word presently so soone as you heare it preached, therefore you doe not profit at al. You feele no profit presently, therefore you shall never feele profit. You shall see this cunning layed open to your understanding in a familiar example, after this manner. A sicke man hath Physick given him to helpe his sickness: Hee is not helped
pre-

The Devils craft in reasoning.

The Devils cunning layd wide open by sensible reasons.

presently so soone as hee
hath taken it : Therefore
he shall never have helpe.
The Husband-man doth
sowe his seed and casts it
into the ground, that it
may grow and bring forth
fruit: but it growes not so
soone as it is sowne: Ther-
fore it will not grow at a-
ny time, neither shall hee
ever reape any crop of his
seed.

Againe, hee reasoneth
thus against you, you pro-
fit not so much as you
thould, or not alwayes a-
like: Therefore you profit
not at all. This is as if one
should reason after this
fashion, One Acre of
Corne ground some yeere
brings forth five, tenne,
tween-

twenty, or a hundred-fold:
But it doth not so everie
yeere: Therefore it brings
forth nothing at all. Some
yeeres an Occupier gains
a hundred pound by his
Trade: Hee gains not so
much every yeere: There-
fore hee gains nothing.
Thus the Devill reasoneth
with you: therefore bee
your selfe Judge of his
manner of reasoning; and
the Lord in mercie give
you wisdom, in all things
to take heede of his wili-
nesse, that you bee not by
him any way abused.

The seventh and last
Objection is, concerning
evill thoughts, which arise
in the minde, wherewith I
know, some are not a little

I

trou-

The last
Objection
concer-
ning evill
thoughts.

Jer. 17. 9.

The heart
is like a
bottomless
pit, which
can never
be drawne
dry.

troubled. For comfort of
whose weake consciences,
which are many times over-
much grieved, by the con-
sideration thereof; I answer
thus frō the Prophet *Jer.*
my, the seventeenth chap-
ter and ninth verse: *the*
heart is deceitfull, and
wicked above all things: who
can know it? By which
place (if my judgment doe
not much abuse mee) this
one Lesson may be rightly
and kindly gathered, that
when the best men and
women have done their
best, to their utmost pow-
er, they shall never arrive
or come to the perfect and
full knowledge of all the
corruption and filthiness
which is there hatched, &
har-

harboured : because it is
like to a bottomlesse Pit,
which can never be drawn
dry. Hereupon I reason
thus. If wee shall never
in the whole course of our
life, come to the thorow
and full knowledge of all
that venemous poyson,
which is deepe rooted in
the Dungeon of our un-
derstanding and will: how
then shall it ever be possi-
ble for us to attaine to the
perfect reformation of so
many disorders, as are
here to be found? Againe,
the Lord himselfe saith,
That all the imaginations of
the thought of man are
evil, only evil, and continually. If all bee evil
by nature, before wee bee

Gen. 6.5.

Ephes. 4. 24.

regenerate, and borne a new, by a second birth of the Spirit, and the Word, and that continually: there no marvell if some bee evil, and that continually, after our regeneration. Because we bee renewed but in part, and we have so put on the new man, which after God is created in true Holinesse and Righteousnesse, that we shall never cleane, and altogether, put off the old man with all his deeviable lusts, until we put off the flesh; and that by death.

In this one point standeth a great part of our Christian warfare, wherein we are at all times and seasons to stand upon our guard, and to watch with

all diligence, in withstanding the evill affections & thoughts of our hearts, which as *Peter* saith, *fight against our soules*. For these be such spitefull enemies, as lodge themselves close, even in the Closet of our heart, they eat and drinke with us, they sleepe and wake with us, they ride and goe with us: they goe out and in with us: to bee short, when our other enemies, the World, and the Devill, doe grant us some time of truce, these will afford us no peace, because they sit so neere us, as that evermore they are at hand readie to assault us, both before and behinde, and on every side.

This is our task to our dying day, to fight against our affections which are our deadly foes.

1 *Pet.* 2. 11.
Our ungodly and worldly lusts doe awe us continually.

Faith and
Prayer are
our best
Armour.

Pro. 16. 32.

A wofull
complaint
against
evill
thoughtes.

Therefore we are to the
uttermost of our power
to arme our selves strongly
against them by Faith, by
Prayer, and all other good
and holy meanes: That we
may daily get ground of
them, and through Gods
Grace, over-master them
in some good measure, to
our everlasting comfort:
The rather because the
Wise man saith; *He that is
slow to anger, is better than
a mightie man, and he that
ruleth his owne minde is
better than he that winneth
a Citie.*

But even now while
wee are speaking of evill
thoughtes, there cometh
one, with a most lamenta-
ble complaint, saying, O

Sir

Sir, I am so troubled this way, as I thinke there was never any Childe of God so grievously tempted. For I have such wicked and blasphemous thoughts, as make my flesh to tremble, and all my bones to shake, yea, they are such as they almost drive mee to despair, when I thinke upon them. For they strike not at men, but at God himselfe. They exalt themselves against the Persons of the Trinitie, and some of them against the blessed, and holy Scriptures. What they be in particular, I am ashamed to speak. If you bee ashamed so much as to name them, then I perceive you take

Psal. 66. 18.

It is one
thing to
have evill
thoughts,
& another
to like of
them, and
delight in
them,

no great liking of them,
neither doe you meane to
entertaine them. And ther-
fore I answer in few
words, they shall not be
able to hurt you. *If I re-
gard wickedness in my heart*
(saith the Prophet) *God*
will not heare me. Hee doth
not say, if there bee any
wickednesse at all in my
heart, or any thought of
wickednesse. (For who
can say) *My heart is cleane*
but if I regard wickedness,
that is, if I delight in it, or
meane to nourish it with-
in mee, then I am sure the
Lord will not heare my
Prayer, nor shew mee any
favour. But as if the Pro-
phet should say, and as I
am sure you doe say, That

is farre from mee, to take
delight in any such un-
godly, and blasphemous
thoughts; yea, I most
heartily praise God for
his great Mercie, that is so
farre from mee, that I am
not more grieved for any
thing, than for this, that
any such thought should
come into my minde. And
therefore hee and you, and
you as well as he, may bee
undoubtedly perswaded,
the Lord will neither re-
ject you, nor your Prayers,
which in CHRIST his
Name you shall offer up
unto him.

And whereas you thinke
it so strange, to have so e-
vill thoughts to a rise in
your mind; and that you

I 5

are

The most
godly are
not free
from evill
thoughts
Ro 3.10.
Psal. 51.5.

are perswaded there are
no more so tempted beside
your selfe: I answer, upon
mine owne knowledge,
you are therein greatly de-
ceived.

There bee many who
are even as much troubled
with the same, or with as
evill. And this I dare a-
vouch, that the most god-
ly are not free, but are sub-
ject unto most ungodly
thoughts, although they
yeeld not unto them.

First, because they as
well as others, doe carie
with them a cursed cor-
rupt nature, which is the
root from whence all evill
springeth.

Secondly, because they
have such an enemy, as
will

will not spare to tempt
them to the greatest evil:
yea, to this, then the
which there can be none
greater, namely to curse
God as the just and holy
man Job was tempted. But
as that good man with-
stood the temptation, so
doe they fight against the
very evil motions, and are
mercifully preserved. *Job 17.*
Yet there is one thing
more concerning evil
thoughts, which is, that
you cannot be rid of
them: but that even and
anon they come into
your minds. To this I an-
swer, that the sooner you
check them, and the more
strongly you resist them;
the sooner a great deal
shall

when sat
ed or yew
live to his
anguish
Job tempt-
ed to
curse God,
not in his
heart but
with his
mouth.
Job 17.

1 Pet. 2. 12

The ready
way to be
rid of evill
thoughts.
is to resist
them.

JAMES 4.7.

1 Sam. 7. 9.

4. 1. 1. 1. 1.

2. 1. 1. 1. 1.

3. 1. 1. 1. 1.

4. 1. 1. 1. 1.

5. 1. 1. 1. 1.

shall you bee rid of
them.

First, you must resist:
for, *Resist the Devil, and
hee will flye from you.* And
here marke, that this resi-
stance must bee by the
Word, and by Praier.

Secondly, you must re-
sist eagerly, and speedily.
And therefore as David
hasted to fight against Ga-
liab, and with courage
slang a stone so hard that
it stucke fast in the fore-
head of the uncircumcised
Ppilistine: so must you
speedily strike at everie
such thought, so soone as
you shall perceiue the
same to put out his head,
and once to arise in your
mind. And as Jesus Christ
be-

being tempted of the De-
vill to fall downe and wor-
ship him, at the same in-
stant, gave him his answer,
saying, *Avoid Satan*: so
must you give them a pre-
sent answer, and send
them packing to the De-
vill of Hell, from whence
they came, and whither
you are in all haste to re-
turne them. If when you
have done what you can,
you finde your selfe too
weake for them; and that
they bee too hard a great
deale for you, then turne
your Captaine Christ Je-
sus to them, who hath so
fully conquered for you;
as that howsoever they
shall assault you continual-
ly, and many times foyle
you

Mat. 4. 10.

Rom. 8. 37.

Rom. 4. 25.

you, yet shall they never
 get the full victorie over
 you; but you in your
 Captaine shall bee more
 than a Conquerour over
 them, and all the rest of
 your deadly Enemies: for
 CHRIST was delivered
 to death for our finnes, and
 raised againe for our iustifica-
 tion. In him therefore bee
 glory for ever. Amen.

Thus you have the
 pledge of my good will
 towards you and many o-
 thers: which I have not
 done, to exclude any grace
 or blessing of comfort,
 which you may receive in
 greater measure, from
 your owne godly Pastor
 (most careful of your e-
 state) but that you may
 more

more highly account of so
excellent Graces of God
in him : And that what-
soever is wanting in this
my poore Treatise, may
by him and others be
more fully sup-
plied.

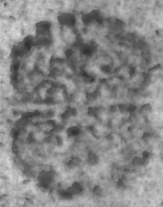
FINIS.



181
The first Conference

new high account of
excellence Grace of God
in him: And the whole
world is waiting in this
my poor Tricke, my
heart and conscience
must follow
placed.

1711





A DIRECTION,
to the farther comfor-
ting of afflicted
Consciences

THe Spirit of God,
by the mouth and
Ministerie of the
Apostle, sayth,
Whatsoever things are
written afore-time, are
written for our learning,
that we through patience &
comfort of the Scriptures
might have hope, *Rom.*
15.4. Again, The whole
Scripture is given by inspi-
ration of God, and is pro-
fra-

fitable to teach, to improve, to correct, and to instruct, that the man of God may bee absolute, being made perfect unto all good works; 2 Tim. 3. 16. The due consideration of these places, doth teach us, that the expresse words of holy Scripture, as they bee recorded in the Bookes of the Olde and New Testament, are the lively Fountaine from whence the faithfull Ministers of Iesus Christ, must draw all sound, profitable, and absolute instruction and consolation for themselves, and for Gods people, which depend upon his Ordinance. Therefore I hold it verie usefull, continually to reade the

the Scriptures with reverence and Prayer: yea, to learne by heart such places as make most for our particular instruction and consolation. For a fit place of Scripture, remembered or alledged in the heat and height of any vehement temptation, is like cold water cast upon the flaming fire, to quell and quench the rage thereof; and as Aqua Composita, or some Quin-tescence to revive one that is fallen into a deadly carke. For this cause I have gathered together some of the most choise comfortable places of holy Scripture, which are here and there scattered in the former Treatise, with some other of like

nature, that such as are distressed may more readily turne to them upon any occasion; and by often reading them, become so perswaded, as to have them at their fingers end for their owne comfort, and the benefit of others, according to fit opportunities. For conclusion of my weak endeavour, to ease the distressed Conscience, I have added a sweet gracious Prayer of the holy constant Martyr of Jesus Christ, Master John Bradford, as I found it set downe in one of Master Perkins Workes.

AFFLICTIONS
 very behoofefull and
 profitable unto the
 Godly.

BEhold, blessed
 is the man
 whom God
 correcteth:
 therefore re-
 fuse not thou the chasten-
 ing of the Almighty.

For hee maketh the
 wound, and bindeth it up:
 hee smiteth, and his hands
 make whole.

He shall deliver thee in
 six troubles: and in the se-
 venth, the evill shall not
 touch thee.

Before

Job. xlii.
 18, 19.

Psal. 119.
67. 71.

Before I was afflicted,
I went astray : but now I
keepe thy Word.

Pro 3. 11.
12.

It is good for mee that
I have beene afflicted, that
I may learne thy Statutes.

My Son, refuse not thou
the chastning of the Lord,
neither bee grieved with
his correction :

For the Lord correcteth
him whom he loveth, even
as a Father doth the Child
in whom he delighteth.

Rom. 5. 3, 4, 5.

We rejoyce in tribula-
tions, knowing that tri-
bulation brinketh forth
patience ;

And patience experi-
ence, & Experience Hope :
and Hope maketh not a-
shamed, because the love
of God is shed abroad in

our

our hearts, by the Holy Ghost, which is given unto us.

Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or perill, or Sword?

Rom. 8. 35,
36, 37, 38,
39.

As it is written, for thy sake are we killed all the day long: we are accounted as sheep for the slaughter.

Nevertheless, in all these things we are more than Conquerors through him that loved us.

For I am perswaded that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come,

come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 Cor. 13. 13.

There hath no temptation taken you, but such as appertaineth to man: and God is faithfull which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that yet may be able to beare it.

Heb. 2. 16.
17, 18.

It became him, for whom are all things, and by whom are all things, seeing that hee brought many Children unto glorie, that he should consecrate the Prince of their Sal-

Salvation through afflictions.

Wherefore in all things it became him to be made like unto his Brethren, that he might be mercifull, and a faithfull High Priest in things concerning GOD, that hee might make reconciliation for the finnes of the people.

For in that he suffered, and was tempted, hee is able to succour them that are tempted.

For wee have not an High Priest, which cannot be touched with the feeling of our infirmities, but in all things was tempted like unto us.

Let us therefore go boldly unto the throne of

K Grace

Heb. 4.15.
16.

Grace that wee may receive Mercie, and finde Grace to helpe in time of need.

2 Tim. 2.

11.

It is a true saying: If we be dead with him, we also shall live with him.

If wee suffer, wee shall also raigne with him.

1 Pet. 1, 3.

4, 5, 6, 7.

Blessed bee God, even the Father of our Lord Jesus Christ, which according to his abundant Mercie hath begotten us & gaine unto a lively hope, by the Resurrection of Jesus Christ from the dead.

To an inheritance immortall and undefiled, which fadeth not away, reserved in Heaven for you.

Which are kept by the power of GOD through Faith.

Faith unto Salvatiō, which
is prepared to bee shewed
in the last time:

Wherein yee rejoyce,
though now for a season
(if need require) ye are in
heavineſſe, through mani-
fold temptations.

That the triall of your
Faith, being much more
precious than Gold that
perisheth (though it bee
tried with fire) might bee
found unto your praise, &
honour and glory, at the
appearing of Jeſus Chriſt.

My brethren, count it
exceeding joy when you
fall into divers tentations.

Knowing that the try-
ing of your Faith bringeth
forth patience.

Bleſſed is the man that

K 2

en-

James 1. 2

3, 12

endureth temptation : for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.

2 Pet. 1. 9.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the Day of Judgement to be punished.

Zach. 13. 9.

I will bring the third part through the fire, and will fine them as the silver is fined, and will trie them as gold is tried : they shall call on my Name, & I will heare them : I will say it is my people, and they shall say, the Lord is my God. Then the Angell of the Lord appeared unto Me.

ses, in a flame of fire out of the midst of a Bush : and he looked and behold the Bush burned with fire, and the Bush was not consumed.

Affliction is the share and portion of the Lords elect.

IEsus said unto his Disciples, If any man will follow me, let him forsake himselfe, and take up his crosse and follow me.

Mat. 26. 24.

We must through many afflictions enter into the Kingdome of Heaven.

Act. 14. 22.

I account that the afflictions of this present time, are not worthy of the glory which shall be shewed, unto us.

K 3

If

Heb. 12. 8,
9, 10, 11.

If yee be without correction, wherof all are partakers, then are yee Bastards, and not Sonnes.

Moreover, we have had the Fathers of our bodies, which corrected us, and we gave them reverence: should wee not much rather be in subjection unto the Father of Spirits, that we may live?

For they verily for a few dayes chastened us after their owne pleasure, but he chastneth us for our profit, that wee might be partakers of his Holinesse.

Now, no chastising for the present seemeth to be joyous, but grievous: but afterward it bringeth the quiet fruit of Righteousnesse,

nesse, unto: them which
are thereby exercised.

As many as I love, I re-
buke and chasten.

Revel. 3. 19.

The Lord will protect and
support his Children in all
Distresses.

BUt thou Lord, art a
Buckler for mee: my
glorie, and the lifter up of
my head.

Psal. 3. 3. 4.
5, 6, 7, 8.

I laid mee downe and
slept, and rose up againe:
for the Lord sustained me.

I will not be afraid for
ten thousand of the peo-
ple, that should be set mee
round about.

O Lord, arise, helpe me,
my God; for thou smitest
all mine enemies upon the

K 4 checke.

cheek-bone: thou hast
broken the teeth of the
wicked.

Salvation belongeth un-
to the Lord: and thy blef-
sing is upon thy people.

Psal. 48.

I will lay me downe, and
also sleepe in peace: for
thou Lord onely makest
me dwell in safety.

Psal. 124.

9, 10.

Thou didst draw mee
out of the wombe: thou
gavest me hope even at my
Mothers breasts.

I was cast upon thee, e-
ven from the wombe: thou
art my God from my Mo-
thers belly.

Psal. 34. 17,

18, 19, 20,

22.

The righteous cry, and
the Lord heareth them: &
delivereth them out of all
their troubles.

The Lord is neere to
them

them that are of a contrite heart, and will save such as be afflicted in Spirit.

Great are the troubles of the righteous: but the Lord delivereth him out of them all.

Hee keepeth all his bones: not one of them is broken.

The Lord redeemeth the soules of his Servants: and none that trust in him shall perish.

I have beene yong, and am old: yet I never saw the righteous forsaken, nor his seed begging bread.

Marke the upright man, and behold the just: for the end of that man is peace.

The Salvation of the
K 5 right-

Psalm 37:37.
37:37-40.

righteous men shall bee of
the Lord : Hee shall bee
their strength in time of
trouble.

For the Lord shall helpe
them, and deliver them
from the wicked, and save
them because they trust in
him.

Psal. 55. 22.

Cast thy burden upon
the Lord, and hee shall
nourish thee: he shall not
suffer the righteous to fall
for ever.

*Psal. 91. 1.
17. 18. 19.*

Who so dwelleth in the
secret of the most High,
shall abide in the shadow
of the Almighty.

For hee shall give his
Angels charge over thee to
keepe thee in all thy waies.

They shall beare thee
in their hands, that thou
hurt

hurt not thy foot against a
stone.

Thou shalt walke upon
the Lyon and Aspe : the
young Lyon, and Dragon
shalt thou treade under
feet.

I will lift mine eyes un-
to the Mountaines, from
whence mine helpe shall
come.

*Psal. 121. 1,
2, 3, 4, 5, 6,
7, 8.*

My helpe commeth
from the Lord, which hath
made the Heaven and the
Earth.

Hee will not suffer thy
foot to slip : for hee that
keepeth thee will not
slumber.

Behold, hee that kee-
peth Israel will neither
slumber nor sleepe.

The Lord is thy

per : the Lord is thy shadow at thy right hand.

The Sunne shall not smite thee by day, nor the Moone by Night.

The Lord shall preserve thee from all evill : hee shall keepe thy soule.

The Lord shall preserve thy going out, and thy comming in, from henceforth and for ever.

Esay 43.1.

But now thus saith the Lord, that created thee, O *Iacob*, and hee that formed thee, O *Israel*, feare not : for I have redeemed thee : I have called thee by thy Name, thou art mine.

2 Cor. 4.8,

9, 10, 11,

12

We are afflicted on every side; yet wee are not in distress : in pouertie, but not

not overcome of povertie.
We are persecuted, but
not forsaken : cast downe
but perished.

Every where we beare
about in our body the dy-
ing of the Lord Iesus, that
the life of Iesus might also
be manifest in our bodies.

For wee which live, are
alwaies delivered to death
for Iesus sake, that the life
of Iesus might bee made
manifest in our mortall
flesh.

Therefore we faint not:
but though our outward
man perish, yet the inward
is renewed daily.

For our light affliction,
which is but for a moment
causeth unto us a far more
excellent & eternal waight
of glory

God

God will regard the Prayers
of his Servants, and re-
turne agracions as
sweat.

Psal. 10. 17.

Lord, thou hast heard
the desire of the
poore: thou prepar'st their
heart: thou bendest thine
care to them.

Psal. 50. 15.

Call upon me in the day
of trouble: so will I deliver
thee, and thou shalt glori-
fie me.

Psal. 65. 21.

Because thou hearest the
Prayer, unto thee shall all
flesh come.

Psal. 91. 15.
16.

He shall call upon mee,
and I will heare him: I will
bee with him in trouble:
I will deliver him and glo-
rifie him.

With long life will I sa-
tisfie

tifie him, and shew him
my salvation.

The Lord is neere to all
that call upon him: yea to
all that call upon him in
truth.

Psalm 145.
18, 19.

He will fulfill the desire
of them that feare him: he
will also heare their cry, &
will save them.

Yea, before they call I
will answer, and whiles
they speake I will heare.

Esay 65. 24.

Aske, and it shall bee
given you: seeke and you
shall finde: knocke, and it
shall be opened unto you.

Mat. 7. 7, 8,
9, 10, 11.

For whosoever asketh,
receiveth: and he that see-
keth findeth: and to him
that knocketh, it shall bee
opened.

For what man is there

among you, which if his Sonne. aske him Bread, would give him a stone? Or if hee aske a Fish, will he give him a Serpent?

If yee then which are evill, can give to your children good gifts, how much more shall your Father, which is in Heaven, give good things to them that aske him?

Mat. 21. 22.

Whatsoever yee shall aske in Prayer, if yee beleeve yee shall receive it.

Rom. 10. 13

Whosoever shall call upon the Name of the Lord shall be saved.

1 John 5.

14. 15.

This is the assurance that we have in him, that if wee aske any thing according to his will, he heareth us.

And

And if we know that he heareth us whatsoever wee aske, wee know that wee have the Petitions that wee have desired of him.

Likewise, the Spirit helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it self maketh request for us, with sighes which cannot be expressed.

Rom. 8. 26,
27, 28.

But hee that searcheth the hearts knoweth what is the meaning of the Spirit: for hee maketh request for the Saints according to the will of God.

Also we know, that all things worke together for the best unto them that love God, even to them whom

whom hee hath called of
purpose.

God will perfect the work
of his own grace in
all his Chil-

dren.

Thou art my Servant:

I have chosen thee,
and not cast thee away.

Fear thee not, for I am
with thee: be not afraid,
for I am thy God: I will
strengthen thee, and helpe
thee, and sustayne thee
with the right hand of my
Justice.

For I the Lord thy God
will hold thy right hand,
saying unto thee, Feare
not, I will helpe thee.

Feare not, thou Worme

Jacob,

say 41. 9.
10, 13, 14.

Jacob, and yee men of *Israell* I will helpe thee, saith the Lord thy Redeemer, the holy one of *Israell*.

Rejoyce O Heavens: and be joyfull O Earth: burst forth into praise, O yee Mountaines: for God hath comforted his people, and will have mercie on his afflicted.

But *Zion* said, The Lord hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her Childe, and not have compassion on the Son of her wombe? though they should forget, yet will not I forsake thee.

Behold, I have graven thee upon the palme of mine hands: thy walls are ever in my sight. For

Esay. 49. 13
14, 15, 16.

Esay 54. 7,
8, 9, 10.

For a little while I have
forsaken thee : but with
great compassion will I
gather thee.

For a moment in mine
anger I hid my face from
thee for a little season : but
with everlasting Mercie
have I had compassion on
thee, saith the Lord thy
Redeemer.

For this is unto me as the
waters of *Nash* : for as I
have sworne that the wa-
ters of *Nash* should no
more goe over the Earth :
so have I sworne, that I
would not bee angry with
thee, nor rebuke thee.
For the Mountaines shall
remove, and the Hills shall
fall downe : but my Mer-
cie shall not depart from
thee,

thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

Iohn 13. 1.

Forasmuch as he loved his owne which were in the V World, unto the end he loved them.

Rom. 11. 39.

For the gifts and calling so God, are without Repentance.

1 Cor. 1. 9.

God is faithful, by whom yee are called unto the fellowship of his Sonne Jesus Christ our Lord.

1 Thes. 5. 35.

Faithfull is hee which hath called you, which will also doe it.

James 1. 17.

Every good giving, and every perfect gift is from above, and cometh downe from the Father of Lights, with whom is no varia-

variableness, neither shadowing by turning.

Every repentant Sinner shall be pardoned.

*Psal. 32.
3, 2, 5.*

Blessed is hee whose wickednesse is forgiven, and whose sin is covered.

Blessed is the man to whom the Lord imputeth not iniquitie, and in whose Spirit there is no guile.

I acknowledged my sin unto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse, unto the Lord, and thou forgavest the punishment of my sinne.

*Psal. 103. 2,
3, 8, 9, 10,
11, 12, 13,
14.*

My soule praise thee the Lord, and forget not all his Benefits. Which

Which forgiveth all thine iniquitie, and healeth all thine infirmities.

The Lord is full of Compassion and Mercie, slow to anger, and of great kindnesse.

He will not alway chide, neither keepeth his anger forever.

He hath not dealt with us after our finnes, nor rewarded us after our iniquities.

For as high as the Heaven is above the Earth, so great is his mercie toward them that feare him.

As farre as the East is from the West, so far hath hee removed our finnes from us.

As a Father hath compassion

passion on his Children: so
hath the Lord compassion
on them that feare him.

For he knoweth whereof
we bee made, hee remem-
breth we are but dust.

Psa. 18. 13.

He that hideth his sins
shall not prosper: but hee
that confesseth and forsa-
keth them shall have mer-
cie.

Esa. 58. 1.

16, 17, 18.

Wash you, make you
cleane: take away the evill
of your workes from be-
fore mine eyes: cease to do
evill, learne to doe well.

Come now and let us
reason together, saith the
Lord, though your sinnes
were as Crimson, they
shall bee made white as
Snow, though they were
red like Scaerlet, they shall
be

bee white as Wooll.

Comfort yee, comfort yee my people, will your God say : speake comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for shee hath received of the Lords hand double for all her sinnes.

Esay 43.
1,3.

Let the wicked forsake his wayes, and the unrighteous his owne imaginations, and turne unto the Lord, and hee will have mercy upon him, and to our God, for hee is ready to forgive.

Esay 55.7.

To him will I looke, euen to him that is poore and of a contrite spirit, and trembleth at my words.

Esay 66. 2.

L

O

Jer. 3. 12.

O yee disobedient children returne, and I will heale your rebellions: behold wee come unto thee, for thou art the Lord our God.

And the Lord said unto me, Goe thorow the mids of the City, even through the midst of Jerusalem, and set a marke upon the foreheads of them that mourn and cry, for all the abominations that be done in the midst thereof, *Ezekiel 9. Verse 4.*

Ezek 18.
21, 22.

If the wicked will returne from all his sins that hee hath committed, and keepe all my Statutes and doe that which is lawfull and right, hee shall surely live, and shall not die.

All

All his transgressions that hee hath committed, they shall not bee mentioned unto him: but in his Righteousnesse that hee hath done, he shall live.

Cast away all your transgressions whereby ye have transgressed; & make you a new heart, and a new spirit: for why shall yee die, O house of Israel?

For I desire not the death of him that dyeth, saith the LORD GOD: cause therefore one another to returne, and live ye.

O Israel returne unto the Lord thy God: for thou hast fallen by thine iniquitie.

Take unto you words, and turne to the LORD

31.

32.

Hos. 14. 2, 3.

and say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

Mat. II. 28

Come unto me all ye that are weary, and laden: and I will ease you.

1 Tim. I.

15, 16.

This is a true saying, & by all meanes worthy to be received, that Jesus Christ came into the world to save Sinners, of whom I am the chiefe.

Notwithstanding, for this cause I was received to Mercy, that Jesus Christ should first shew on me all long-suffering, unto the ensample of them, which shall in time to come beleeve in him unto eternall life.

If we acknowledge our
sinnes, God is faithfull and
just to forgive us our sins,
and to cleanse us from all
unrighteousnesse.

1 Iob. 1. 9.

If any man sinne, wee
have an Advocate with
the Father, Jesus Christ the
Just.

Iob. 2. 1, 2.

And he is the reconcili-
ation for our sinnes: and
not for ours onely, but al-
so for the sins of the whole
World.

*Gods Ministers, Physicians
for troubled soules.*

IN Dreames and Visi-
ons of the night when
 sleepe falleth upon men,
and they sleepe upon their
beds.

Iob. 32. 15.

L?

Then

16.

Then hee openeth the
cares of men, even by
their corrections which he
had sealed,

17.

That hee might cause
man to turne away from
his enterprize, &c.

19.

He is also stricken with
sorrow upon his bed, and
the griefe of his bones is
fore, &c.

21.

So his soule draweth to
the Grave, and his life to
the bariers.

23.

There be a Messenger
with him, or an Interpre-
ter one of a thousand, to
declare unto man his righ-
teousnesse,

24.

Then will he haue mercy
upon him, and will say,
Deliver him, that hee goe
not downe into the pit: for

I

I have received a reconciliation.

Then shall his flesh be as fresh as a childes, and shall returne as in the daies of his youth.

25.

He shall pray unto God, and hee will bee favourable unto him; and he shall see his face with Joy: for hee will render unto man his Righteousnesse.

26.

He looketh upon men, and if one say: I have sinned and perverted Righteousnesse, and it did not profit me:

27.

He will deliver his soule from going into the pit, & his life shall see the light. Loe, all these things will God worke twice or thrice with a man;

28.

29.

30.

That he may turne back
his soule from the pit, to
bee illuminate in the light
of the living.

Esay 50. 4.

The Lord God hath gi-
ven mee a tongue of the
learned, that I should
know to minister a word
in time to him that is wea-
rie.

Luk. 22. 32.

When thou art conver-
ted, strengthen thy Bre-
thren.

2 Cor. I. 3. 4.

Blessed be God, even the
Father of our Lord Jesus
Christ, even the Father of
mercies and the God of
all comfort, which com-
forteth us in all our tribu-
lations, that wee may bee
able to comfort them
which are in any afflicti-
on, by the comfort where
with

with we our selves are comforted of God.

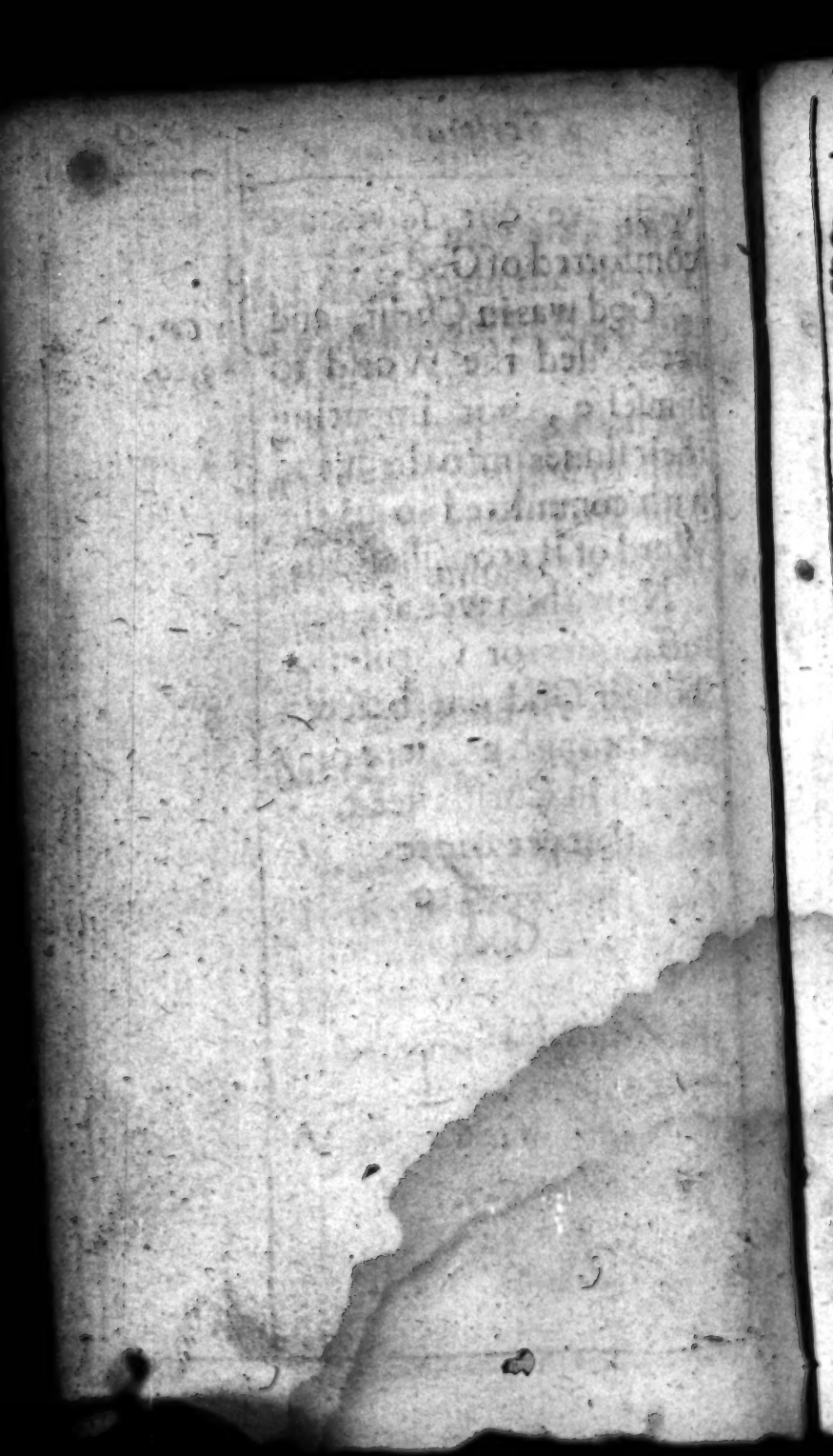
God was in Christ, and reconciled the World to himselfe, not imputing their sinnes unto them, and hath committed to us the Word of Reconciliation.

2 Cor. 5.
19, 20.

Now then wee are Ambassadors for Christ: as though God did beseech you through us, wee pray you in Christs stead, that yee bee reconciled to God.


L5

A





A comfortable
Prayer for the
afflicted.

 Lord God &
deare Father
what shall I
say, that feele al things
to bee in manner with
mee as in the wicked?
Blinde is my minde,
crooked is my will, and
perverse concupiscence
is

is in me. as a spring of
stinking puddle. O how
faint is my faith in me?
how little is my love to
thee, and thy people?
how great is my selfe-
love? how hard is my
hart? By reason wher-
of I am moved to doubt
of thy goodnesse toward
me, whether thou art
my mercifull Father,
and whether I bee thy
Childe or no. Indeepe,
worthily might I
doubt, if that the ha-
ving

ving of these were the
cause, and not the fruit
rather of thy Children.
The cause why thou
art my Father, is thy
mercifull Goodnesse,
Grace, and Truth in
Christ Jesus, which
cannot but remaine for
ever. In respect where-
of thou hast borne mee
this good will to bring
mee into thy Church by
Baptisme, and to ac-
cept mee into the num-
ber of thy Children,
that

that I might bee holie,
faithfull, obedient, and
innocent : and to call
me diuers times by the
Ministry of thy word
into thy Kingdome, be-
sides the innumerable
other benefits alwayes
hitherto poured upon
me. All which thou hast
done of this thy good
will, which thou of
thine own mercy barest
to mee in Christ before
the world was made.
The which thing as
thou

thou requirest straitly
that I should beleewe
without doubting : so
wouldest thou that in
all my needes I should
come unto thee as to a
Father, and make my
mone without mistrust
of being heard in thy
good time, as most shall
make for my comfort.
Loe therefore, to thee
deare Father I come
through thy Sonne our
Lord our Mediator &
Advocate Jesus Christ
who

who sitteth at thy
right hand making in-
tercession for mee. I
pray thee of thy great
goodnesse and mercie
in Christ to bee merci-
full to me a sinner, that
I may indeed feele thy
sweete mercie as thy
Childe. The time (Oh
deare Father) I ap-
point not : but I pray
thee, that I may with
hope still expect and
looke for thy helpe. I
hope that as for a little
while

while thou hast left
me; so thou wilt come
and visit me, and that
in thy great mercie,
whereof I have great
need by reason of my
great miserie. Thou
art wont for a little
season in thine anger,
to hide thy face from
them whom thou lo-
vest: But surety (O
Redeemer) in eternall
mercies thou wilt shew
thy compassions. For
when thou leavest us,
O

O Lord thou doest not
leave us very long nei-
ther doest thou leave
us to our losse, but to
our lucre and advan-
tage, even that thy ho-
ly Spirit with bigger
portion of thy power
and vertue may ligh-
ten and cheere us, that
the want of feeling of
our sorrow may bee re-
compenced plentifully
with the lively sent of
having thee to our e-
ternall joy: and there-
fore

fore thou swarest that
in thine everlasting
mercy thou wilt have
compassion on us. Of
which thing to the end
we might be most assu-
red, thine Oath is to be
marked: for thou saist:
As I have sworne, that
I will never bring any
more the waters to
drowne the world: So
have I sworne, that I
will never more be an-
gry with thee, nor re-
prove thee. The Moun-
taines

taines shall remove, &
the Hilles shall fall
downe: but thy loving
kindnes shall not move,
and the Bond of thy
peace shall not faile
thee. Thus sayest thou,
the Lord our mercifull
Redeemer: deare Fa-
ther, therefore I pray
thee remember even
for thine owne truth
and mercies sake, thy
Promise and everla-
sting Covenant: which
in thy good time I pray
thee

thee write in my hart,
that I may know thee
to be the only God and
Iesus Christ whom thou
hast sent ; that I may
love thee with all my
heart for ever ; that I
may love thy people for
thy sake, that I may be
holy in thy sight thorow
Christ : that I may al-
wayes not onely strive
against sinne, but also
overcome the same dai-
ly more & more as thy
Children doe ; above
all

The Prayer.

all things desiring the
Sanctification of thy
Name, the comming of
thy Kingdome, the do-
ing of thy wil on earth
as it is in heaven, &c.
through Iesus Christ
our Redeemer, Medi-
ator and Advocate,
Amen.



FINIS.

Handwritten text, likely a signature or name, appearing upside down and mirrored. The text is difficult to decipher due to the image quality and orientation.